

Review and Expositor

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Editorial Introduction

In all probability, the Sermon on the Mount has been more widely discussed than any other bit of literature of equal length. It has been praised, quoted, memorized, and admired without limit. It has also been analyzed, criticized, ridiculed, and explained away as has no other similar passage. In it Jesus sets the moral standard so high that men must either change their ways radically, repudiate his teaching, or find some way around it.

The question of the centuries has been, Can the Sermon on the Mount be accepted as a practical standard of human behavior? Did Jesus really give it as it is reported in Matthew's gospel? Did he mean for it to be taken literally? If so, does it apply to social conditions in general, or is it rather a code of behavior applicable only *within* the Christian fellowship?

To these questions five professors at the Southern Baptist Theological Seminary have addressed themselves in as many articles, prepared at the request of the editors for this issue. This special emphasis upon the Sermon on the Mount was partly suggested by the fact that this is the topic for Bible study in the churches of the Southern Baptist Convention throughout the month of January. It is hoped that these monographs may prove helpful to pastors and others who are leading groups in serious study of the Scriptures. No more salutary event could occur than for Christians of America to begin to take these teachings of Jesus seriously, not to say literally.

The first article is a study of the basic text of the Sermon on the Mount. What did Jesus really say, so far as the original text can be recovered? Dr. Heber F. Peacock, who gives us this textual study, is Professor of New Testament at the International Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland, but is serving as Visiting Professor at the Louisville Seminary this session. Dr. Peacock reveals that the text of the Sermon has been mutilated by those who could not accept its high demands and sought to bring it down nearer the level of human attainment.

Others have sought, not to change the words of Jesus,

but to explain them away. Various interpretations which have been placed upon the Sermon are discussed by Dr. Henlee Barnette, Associate Professor of Christian Ethics. Dr. Barnette suggests a sane balance between a literalism which would reduce the precepts of Jesus to a legalistic code and a latitudinarianism which would rob them of their revolutionary content.

The three remaining studies deal not with the Sermon as a whole, but with some special aspect. Dr. Henry E. Turlington, Associate Professor of New Testament Interpretation, treats the relation of Jesus to the Mosaic Law, as set forth specifically in Matthew 5:17-48. Dr. William A. Mueller, Professor of Philosophy of Religion, deals with the radical words concerning retaliation found in Matthew 5:38-48. Dr. Guy H. Ranson, Associate Professor of Christian Ethics, faces the hard saying on being persecuted for righteousness' sake, as recorded in Matthew 5:10-11. The reader will find here no pussyfooting, no watering down of the demands of Jesus, no cowardly eisegesis which emasculates the Sermon on the Mount, but a bold facing of the ethical issues and a call to confession of failure to follow the Master Teacher, a call to commitment to the "impossible possibility" of his standard of Christian perfection!

Just as the first five articles cluster around a central theme, so the last three share an inner relatedness. Although it was not planned in this case and the articles were unsolicited, all deal with some aspect of the world mission task of Evangelical Christianity. Pause for consideration will reveal further that these are not unrelated to the failure of Christians to follow more fully the teachings of the Sermon on the Mount. For it was *because* the Christian West refused to accept the revolutionary ethics of Jesus that atheistic Communism has been able to rise and challenge the world to a more radical way of life. It is partly because of the failure to incarnate the Sermon on the Mount through Christian missions that Buddhism is now able to stir its followers to revival and contest with Christians the claim to being the final and acceptable faith for all mankind. And in totalitarian Catholic Spain we find perhaps the extreme denial of the spirit of the Sermon on the Mount and the call for a re-

planting of genuine Evangelical Christianity by means of missions. These contemporary rivals of Evangelical faith present a threefold challenge for the revival of "Sermon-on-the-Mount Christianity" in our time.

The Reverend Oscar Rinell, who presents a searching study of Christian Missions and Communism, was for thirty years a missionary in China under the Swedish Baptism Mission. The last four years of service were under Communist rule. He had further opportunity to observe Communism at work in Korea, while serving as interpreter attached to the Swedish delegation of the Neutral Nations Supervisory Commission for eighteen months. He has recently been re-assigned to Japan. His paper was presented at a missionary conference held at Ruschlikon, Switzerland, in July, 1955.

The revival of Hinayana Buddhism in Asia is described by Dr. Herbert C. Jackson, Associate Professor of Comparative Religion and Missions at Southern Baptist Theological Seminary. Dr. Jackson spent nearly six years in India as a missionary of the American Baptist Foreign Missionary Society. Before going to Louisville, he taught Missions at Central Baptist Seminary in Kansas City and at Eastern Baptist Seminary in Philadelphia. His article was delivered as an address before the Eighth University of Kentucky Foreign Language Conference, held in Lexington, Kentucky, April 30, 1955.

The final article is a biographical sketch of William Ireland Knapp, first Baptist missionary to Spain. The author, Dr. J. D. Hughey, Jr., spent several years in Spain under the Foreign Mission Board of the Southern Baptist Convention before going to his present position as Professor of Practical Theology at the International Baptist Theological Seminary in Switzerland. Dr. Hughey's book, *Religious Freedom in Spain*, appeared in 1955. This article on Knapp will probably become a chapter in the history of Baptist missions in Spain, which is planned for future publication. Insight into the problem of developing vital, free churches in a Catholic-dominated land is afforded, and the reader is reminded that conditions have not changed greatly in Spain since the time of the pioneering Knapp.

The Text of the Sermon on the Mount

BY HEBER F. PEACOCK

As long ago as 1909, C. R. Gregory pointed out that most of the important textual variants in the New Testament are not the result of accidental alteration in the processes of transmission, but of deliberate alterations of the text in which the mind and the will of the scribe were active.¹ In spite of this, it is frequently assumed, even by some textual scholars, that almost all of the textual variants are the result of careless transcription on the part of the scribes and that they have been introduced accidentally into what would otherwise remain the true text of the New Testament. An examination of the variants in the Sermon on the Mount will show how false this assumption is. Of the more than one hundred variants considered worthy of mention in the apparatus of the Nestle edition,² not more than four, with the possible exception of variations in word-order, can with any degree of certainty be attributed to accidental causes. These four instances are actually reduced to three since a single factor is responsible for two accidental omissions in 5:19, 20. The last part of verse 19 is omitted by some manuscripts because of homoioteleuton. A scribe, having copied the first part of verse 19, skipped to verse 20 because his eye fell back to "in the kingdom of heaven" at the end of verse 19 rather than to the same phrase in the middle of the verse, which he had just copied. The same error has led to the omission of the whole of 19b-20 in the manuscript D.

The other clear examples of accidental alteration are also due to homoioteleuton. In some manuscripts the whole of 5:30 has been omitted. A scribe, having copied 5:29, picked up the text again in verse 31 because in the manuscript before him verse 30 and verse 29 ended with the same words.³ A

1. C. R. Gregory, *Textkritik des Neuen Testaments* (Leipzig: J. C. Hinrich, 1909) p. 998.

2. *Novum Testamentum Graece*, ed. Eberhard Nestle and Erwin Nestle (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1952).

3. Although not given in Nestle's apparatus most uncials and minuscules have *blethe eis geenan* at the end of verse 30 instead of *eis g. apethe*.

similar mistake has caused the omission of 5:47 in some manuscripts of the versions.⁴

There are other accidental variants not cited by Nestle,⁵ but their number is small and they are to be found, in the main, only in single manuscripts. The vast majority of all textual variants in the Sermon on the Mount, even including those not listed by Nestle but listed in other editions, are due to deliberate alteration on the part of scribes moved by various motives to alter the text before them.

It should not be forgotten, however, that deliberate alteration is not necessarily the equivalent of attempted corruption. In almost all cases of deliberate alteration in the Sermon on the Mount it is evident that the scribe intends to correct what he mistakenly assumes to be a corruption which has crept into the text. The scribe aims at the restoration of the correct text although in actual fact he often succeeds in further corrupting it. This should not occasion too much surprise when it is remembered that most important textual variants appear to have originated prior to the end of the second century, i.e., exactly in the period in which the New Testament was coming to be recognized as Scripture and in which it was being transcribed and transmitted mainly by untrained scribes.⁶ It should prove helpful to point out some of the more important deliberate alterations, as well as a few of lesser importance, before dealing with the remaining textual problems. Actually most of the variants can be rather easily classified and there remains only a small number of variants which can, in any true sense of the word, still be referred to as textual problems.

One of the better-known variants to be found in the Sermon on the Mount is the liturgical addition, or rather additions, at the close of the Lord's Prayer. That the doxology

4. The omission of words in 6:8; 7:24; and other passages could possibly be traced to accidental causes but it is more likely that the alterations are deliberate, as will be shown.

5. E.g., *xaire* for *xairete* at 5:12; *upostasion* for *apostasion* at 5:31; *ou xenousin* for *auxanousin* at 6:28; the omission of 7:4b-5.

6. Cf. L. E. Wright, *Alterations of the Words of Jesus as quoted in the literature of the second century* (Cambridge: Harvard University Press, 1952) pp. 3f.

is a later addition to the prayer is generally recognized. It is not so generally known that different liturgical additions have been made in various manuscripts of the New Testament. The simplest form, found in a single Greek manuscript and a few manuscripts of the Old Latin, is the addition of "Amen" after "But deliver us from evil." The full form of the doxology, "For thine is the kingdom and the power and the glory, for ever. Amen" is found in the majority of Greek uncials and minuscules. Various shorter forms of the doxology are found in the versions and Fathers. The Sahidic version has, "For thine is the power and the glory, for ever. Amen." The Curetonian Syriac has, "For thine is the kingdom and the glory, for ever. Amen." One manuscript of the African type of Old Latin has, "For thine is the power, for ever" without further addition. A Greek minuscule has (accidentally?), "For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, for ever. Amen."

It is evident that the earliest textual form of the prayer in Matthew ended simply with "But deliver us from evil." This is the form which we find in the best uncials and minuscules. The variety of form points to the addition of different endings to the prayer in various places in conformity with local liturgical practices.⁷ It is possible also that the doxology originated under the influence of I Chronicles 29:11f., where the Greek text has many similarities with the doxology of the Lord's Prayer.⁸

There seem to be no other examples of liturgical addition in the Sermon on the Mount unless one consider the addition of "Jesus" in 5:1 to have been made under the influence of lectionary practice in the early Western church.

There are in the Sermon on the Mount, as in the rest of the New Testament, numerous examples of stylistic or gram-

7. Westcott and Hort (*The New Testament in the Original Greek* [New York: Harper, 1882] Appendix, p. 9) leave room for such independent origin of the various forms of the doxology although they hold that the doxology originated in liturgical use in Syria.

8. Cf. E. Klosterman, *Matthäusevangelium* (Handbuch zum Neuen Testament. Tübingen: Mohr, 1927) p. 47.

matical textual alterations. Perhaps the majority of all variants could be brought under this heading. It will be sufficient to cite a few examples of this kind of alteration. There are examples of spelling corrections, as in 5:1 where a second aorist form with a first aorist ending has been corrected to the normal form. There are a number of examples of tense changes, such as the change from a future tense to an aorist subjunctive in an implied conditional sentence in 7:9. There are examples of the stylistic addition of conjunction, copula, and pronoun. Most of the changes in word-order are also merely stylistic improvements, although a few betray the influence of other motives. None of these alterations really affect the sense of the text but merely improve the style of the Greek and can here be ignored.

Harmonistic alterations are also to be found in the Sermon on the Mount. Harmonization with the other Gospels is naturally not as evident in Matthew as it would be, for example, in Luke. Matthew was, in the early church, the most widely read and widely known of the Gospels and consequently exerted a strong influence upon the text of the other Gospels. It has, however, not entirely escaped harmonistic influences and there are passages which betray the presence of Lucan wording and material.

In Matthew 5:32 the correct "everyone putting away" has been altered in some manuscripts to "whoever puts away." The change may have been made under the influence of the parallel passage in the Gospel of Mark. A somewhat more likely explanation is that a scribe altered the passage to conform to the reading in Matthew's own parallel in 19:9. Luke's parallel passage (16:18) seems not to have suffered harmonization.

In Matthew 5:39 we do have an example of the harmonizing influence of Luke. Luke 6:29 reads, "to him who strikes you upon the cheek" without the word "right."⁹ This has led to the omission of "right" in some "Western" witnesses to the text of Matthew.

9. Except for a few manuscripts which have been harmonized with Matthew.

The correct text of 5:44 as read by the better uncials is, "... love your enemies and pray for those who persecute you." The majority of manuscripts have brought the verse into harmony with the Lucan parallel (6:27f.) by the addition of Lucan material so as to read, "... love your enemies, bless those who curse you, do good to those who hate you and pray for those who persecute and abuse you."

The correct text of Matthew 6:22 has "The light of the body is the eye." This has been conformed to Luke 11:34 by the addition of the personal pronoun so as to read "your eye."¹⁰ In some manuscripts the word "servant" has been added at Matthew 6:24 from Luke 16:13. In 7:5 the word-order has been altered to conform to Luke 6:42. The Curetonian Syriac and some Fathers have added "Did we not eat and drink in your name?" to Matthew 7:22 from Luke 13:26.

In addition to these examples of harmonization from parallel passages, there are examples of contextual harmonization. In 5:18, "and the prophets" has been added in some manuscripts in conformity with the expression in verse 17. In 5:22 some manuscripts read, "whoever says to his brother, 'you fool!' . . .," adding "to his brother" from the first part of the verse. "To the men of old" has been added at 5:27 from verse 21. In 6:5 the word "downcast" (*skuthropoi*) has been added by a few minuscules to the word "hypocrites." Apparently the scribe has simply lifted the word from 6:16, where it is correct, and inserted it here where it makes no sense.

Explanatory alterations to the text have been made in a few places in the Sermon on the Mount. These changes were made by various scribes in order to avoid the possibility that the text might be misunderstood. The omission of the article before "spirit" in the uncial D at 5:3 is probably an example of explanatory alteration. The article was omitted

10. That this harmonizing influence of Luke on Matthew is not usual is shown by a comparison of textual variation in Matthew and Luke at this point. In Matthew only a small group of manuscripts (but including B) has been harmonized with Luke. In Luke the large mass of manuscripts has omitted "your" in order to bring the text into harmony with Matthew.

to guarantee what the scribe considered to be the correct interpretation of the words as "poor in spirit" rather than "poor in the spirit." Other examples may be found in 5:4; 5:10; 5:11; 5:37.

In Matthew 6:1 the two preceding motives, contextual harmonization and explanatory alteration, have apparently combined to introduce a change into the text. Without question, the correct reading of the verse was, "Take heed that you do not practice your righteousness before men." The use of the word "righteousness" in the sense of almsgiving, although occasioning no difficulty in the Jewish world, proved difficult for the Greek scribe, especially in light of Paul's use of the word. Two separate attempts have been made to avoid the difficulty of substituting another word for righteousness." The uncial manuscript *Aleph* has substituted the word "giving."¹¹ The mass of later manuscripts has substituted the word "almsgiving." The choice of this word has been made under the strong influence of contextual harmonization with verse 2.

Interpretive alterations differ from explanatory alterations only in that they more deeply affect the meaning of the text. Explanatory alterations serve only to clarify the meaning intended, or at least possibly intended, by the author of the text. Interpretive alterations change the text in such a way as to introduce meanings into the text which were clearly not intended by the author. Under this heading are found some of the most interesting and the most important variants in the Sermon on the Mount. It will be necessary to treat them in some detail.

Matthew 5:22 offers a good example of this type of alteration — here a reduction of the force of the verse. The high and absolute demand of Jesus as found in the verse has been reduced to a more generally acceptable and milder form applicable to the life of the "ordinary," partially secularized Christian.

There can be little doubt that the correct text is that read by B, *Aleph*, a few other uncials and minuscules, early ver-

11. The scribe actually writes *dosein* itacistically for *dosin*.

sions, and Fathers, "But I say to you that every one who is angry with his brother shall be liable to the judgment." Both external and internal evidence support this reading. The "Western" and *Koine* types of text have altered the verse by the addition of "without cause" (*eike*) after "his brother" so as to make the verse read, "every one who is angry with his brother without cause shall be liable . . ." The motivation for the addition is evident. The word of Jesus is simply too high an ethic for second century Christianity and has been reduced to conform with what is acceptable. Anger is permitted but not unfounded anger.¹² It should be noted that it is in the "Western" or earliest type of textual tradition that this addition occurs.

Another example of this kind of reducing alteration is found in the last part of Matthew 5:32, and again in the "Western" text. The most widely supported text reads, with minor variations, "whoever marries one put away (i.e., a divorced woman) commits adultery." The text of D, supported by at least one minuscule and some of the manuscripts of the Old Latin, omits this part of the verse entirely. The omission is hardly accidental; there is nothing in the context which could easily account for it. That the words are a later addition to the text by the textual tradition represented by the majority of witness is, although possible, hardly likely. Such additions are not characteristic of the "Alexandrian" text; while reduction of ethical and moral demands seems to be a characteristic of the "Western" witness. It is quite likely that the words are original and have been deliberately omitted by D and the other witnesses as a means of eliminating the difficult teaching that the man who marries a divorced woman is committing adultery as truly as the man who divorces his wife is forcing her into adultery. Such absolute demands could no more be tolerated in the second century than they are in the twentieth.

There are, in addition to these two examples of reducing

12. The same motive has operated in the pre-textual period so as to introduct the "except clause" into Matthew's accounts of the words of Jesus on divorce (5:32 and 19:9). Here Mark and Luke have preserved more correctly the words of Jesus.

alteration, interpretive alterations in which a process of "heightening" has taken place. While the cases of reduction are concerned with deep moral demands, those of heightening have to do with largely external matters. There seems to be a tendency to reduce moral demands and to heighten those demands which could be fulfilled by some external act. This is in accord with what we know from other sources about legalistic developments in the early church.

Instead of the widely supported "go with him two" of 5:41, the "Western" text¹³ has "go with him yet another two." There is little doubt that the shorter form of the text is original. The characteristic "Western" addition is a deliberate and perhaps a natural attempt to sharpen the contrast between forced and voluntary service. The "other mile" is not sufficient for the scribe; it takes another two.

Matthew 6:27 offers an example of a different kind of heightening. A few minuscules, some of the Old Latin manuscripts (including a and k), and the Curetonian Syriac omit "by being anxious" (*merimnon*). Evidently the scribe has said to himself, "who is able by any means to add to his stature?"

An interpretive alteration of a different type is to be seen in 6:34. The correct text is, "... tomorrow will be anxious for itself." This difficult reading has been made easier in the majority of late manuscripts of the *Koine* type by the addition of the article resulting in the reading, "... tomorrow will be anxious for its own affairs." A single manuscript, uncial *Delta*, adds to the article a preposition in an attempt to further clarify the meaning of the phrase, resulting in, "... tomorrow will be anxious in regard to its own affairs."

There are examples of interpretive alteration in other passages. All of them are rather weakly supported but are worthy of mention. In 7:2 a small group of uncials and minuscules read, "it shall be measured to you in return (again)" instead of the normal, "it shall be measured to you." In 7:22 the uncial *Aleph* adds the word "many"—"in your

13. D, 372, lat, Syc, Ir, et al.

name we cast out many demons." In 7:24 the omission of the demonstrative pronoun "these" by the uncials B and *Sigma* plus a few minuscules could be accounted for as accidental. It is more likely that the omission is an example of heightening by generalization. "Whoever hears these words of mine" was understood by the scribe as applying exclusively to the words of the Sermon on the Mount. That thought was too narrow for him and he made out of the particular statement a general one by the omission of the demonstrative, resulting in, "whoever hears my words." In 7:27 the uncials *Theta* and *Sigma* with a few minuscules add "exceedingly"—"and the fall of it was exceedingly great."

The addition of "openly" (*en to phanero*) in 6:4, 6, 18 is also an example of interpretive addition.¹⁴ The addition heightens the contrast between the secret act and the openness of the reward and accords more completely with the later concept of the nature of reward. Wright says that the addition is "a gloss suggested less by parallelism, perhaps, than by a religious conviction 'that the blessing for righteousness should be visible to all.'"¹⁵ It is probably an interpretive addition made under theological as well as harmonistic motivation.¹⁶

In all of the examples cited so far we have been dealing with passages in which the original text can be determined with a fair degree of certainty. The fact that variants have been cited as examples of various kinds of textual alteration assumes that the correct text is known and that the alteration is a corruption of that text.

There are, however, in the Sermon on the Mount a few verses in which unsolved textual problems still exist. At these points external and internal evidence are not suffi-

14. It should be noted that the external support for the addition is much weaker at verse 18 than at the other verses. In verse 4 almost all uncials have the addition; in verse 18 only two have it.

15. Wright, *op. cit.*, p. 122.

16. Matthew 6:11 could be added here, but since the evidence for the alterations is entirely versionary it may be omitted. The difficult word *epiousion* has been interpreted in various ways by the translators: *supersubstantialem*, *cotidianum*, *stabilem*, *necessarium*, *sempiternum*, *substantialem*, etc.

ciently clear to determine with certainty which is the correct reading. Consequently there is room for differences of opinion in the matter of interpretation and application of textual methods. Fortunately, these textual problems are not of major importance and do not seriously affect the meaning of the text of the Sermon on the Mount as they do at some points in other parts of the New Testament. In spite of their relative unimportance, the textual critic is interested in them, for he is anxious to establish as exactly as possible the original wording of the text before him, even in its details. It will be necessary to indicate these textual problems and to suggest some possible lines along which a solution may be sought.

Most manuscripts have the verses of Matthew 5:4f in the order in which they occur in our English versions. A group of "Western" witnesses,¹⁷ however, inverts the verses, placing verse 5 before verse 4. Assuming that both verses are a part of the original text,¹⁸ there are two possible explanations for the inversion. It may have been accidental or deliberate. Accidental inversion seems unlikely. One would have to suppose that one of the verses was accidentally omitted in copying, that it was added in the margin of the manuscript by a corrector, and that the next copyist inserted it into the text at the wrong place. It is easier to assume deliberate stylistic alteration. Internal evidence seems to argue for the order 4,5 as original.¹⁹ The order, "poor . . . mourning . . . meek . . . hungering," with substantial adjective and participle in alternating positions, is stylistically difficult and more likely to have been altered than if the verses were originally in the reverse order. In addition, the "Western" order smooths out the style by making the two beatitudes which name spiritual rewards precede

17. D, a few minuscules, most manuscripts of the Old Latin, the Curetonian Syriac, and Syrian Fathers.

18. For another view, cf. B. H. Streeter, *The Four Gospels* (London: Macmillan, 1951) p. 250.

19. Contra E. von Dobschultz, *Eberhard Nestle's Einführung in das Griechische Neue Testament* (Gottingen: Vandenhoeck & Ruprecht, 1923) p. 125.

the group of beatitudes in which reward corresponds to need. The order 4,5 is probably correct.

The establishment of the correct text in regard to the presence or absence of the emphatic pronoun "they" in 5:9 is almost impossible. The witnesses for omission of the pronoun are "Western"²⁰ and modern editors disagree as to whether it belongs in the text. If it were originally present, it could have been omitted only accidentally. If it were originally absent, it could easily have been inserted to harmonize with all the preceding beatitudes. The latter is perhaps more likely and the word does not belong in the text.

Matthew 5:11 offers a textual problem in the question of the presence or absence of "falsely" (*pseudomenoi*). The word is present in most manuscripts but is absent from "Western" witnesses.²¹ The problem is further complicated by variation at the end of the verse. The "Western" text reads, ". . . and speak against you all evil on account of righteousness (the Syriac: . . . on account of my name)." The remaining witnesses read, ". . . and speak all evil against you falsely on account of me." A satisfactory solution to the problem cannot be found on the basis of external evidence and one is forced back to internal considerations. There is strong internal evidence for the reading "on account of me," since it would have easily been harmonized with the expression in verse 10 and alteration in the opposite direction is difficult to conceive. The problem of "falsely" is not so easily solved. There seem to be two possible lines of development. If the word were originally absent, it might possibly have been added to ease the difficulty of the statement in the active voice, "they speak against you for the sake of me."²² If, on the other hand, the word was originally present it could only have been dropped accidentally. On the whole, one is inclined to assume that the first suggested development is more likely to be correct and that the shorter reading of the "Western" text is here original. Until fur-

20. Aleph C, D, most manuscripts of the Old Latin, and the Sinaitic Syriac.

21. D, most manuscripts of the Old Latin, Sinaitic Syriac.

22. Note the passive form in verse 10.

ther evidence is available one can hardly be dogmatic at this point.

The first "her" (*auten*) of 5:28, present in most manuscripts, is not found in the uncial *Aleph* and a few minuscules. Although external evidence speaks rather strongly in favor of the word at this point, internal evidence is not so clear and at least opens the possibility that the correct reading has been preserved in the handful of manuscripts headed by *Aleph*. The difference between the two readings may be indicated in English translation in the following way. If the pronoun is present, we may translate, "Everyone looking on a woman for the purpose of desiring her . . ." Without the pronoun the translation might be, "Everyone looking on a woman with desire . . ." The difference in meaning, although subtle, is basic. If the word were originally not present, there would have been sufficient reason for adding it from the following pronoun and from the general structure of the sentence. The later addition of the word is certainly easier to explain on the basis of transcriptional evidence than its omission. The shorter text of *Aleph* is probably correct.

Matthew 6:8 offers a double textual problem. First, in the presence or absence of "God" before "father." It is present in B and *Aleph* but absent in most manuscripts, including those of the "Western" family. The second problem is the form of the closing words of the verse. The vast majority of manuscripts read, ". . . before you ask him." D and a single manuscript of the Old Latin read, ". . . before you open your mouth." In the first problem, although we cannot argue the point in detail, internal evidence strongly supports the shorter "Western" text against the B-*Aleph* text. The addition of "God" by a later scribe is more easily understandable than its omission. Accidental omission seems unlikely, in spite of the possibility that an abbreviation for "God" might have been misread. The B-*Aleph* text is relatively free from this type of accidental omission.²³

23. Cf. M. J. Lagrange, *Critique Textuelle, II La Critique Rationnelle* (Paris: Gabalda, 1935) p. 101.

In the second problem of 6:8 the situation is reversed and external evidence is weighted strongly against the reading of D. Again, however, the singularity of the reading and internal considerations make it at least possible that the reading "... before you open your mouth" is the correct one. The assumption of Dobschutz²⁴ that the D reading is an assimilation to the text of 5:2, "he opened his mouth and taught them," is without real foundation. One might just as well argue that the text of the remaining manuscripts is an assimilation to 5:42 or 7:7. Both are extremely unlikely. It is more likely that the original Hebraistic formula, "... before you open your mouth," i.e., "... before you begin to speak," has been altered in the majority of manuscripts because the expression sounded crude to Greek ears. If the canon of internal criticism, that the reading which more easily explains the origin of the others, i.e., which is more difficult, has any weight, it should be applicable here. The assumption that a correct but colorless "... before you ask him," has been altered in the second century to the Hebraistic "... before you open your mouth" has little to recommend it.

In 6:12 there is a tense variation in the manuscripts between the aorist, "Forgive ... as we forgave," and the present tense, "Forgive ... as we are forgiving." Again, it is a variant reading in which "Western" witness²⁵ support one reading the present tense, the B-Aleph text is opposed. The application of internal evidence is here also the only possible approach to the solution of the problem. The use of the aorist tense in verses 14 and 15 must be noted and may well be the point from which alteration from the correct present tense developed. If the aorist tense were original in verse 12, it might, however, have been altered to the present tense in conformity with the parallel in Luke 11:4. Although absolute certainty is not obtainable, it is probable that the aorist tense is here correct.

24. *Op. cit.*, p. 30.

25. D, *Theta*, *Old Latin*, *Vulgate*, etc. The mass of manuscripts of the Koine type also read the present tense but in orthographically better form.

In 6:25 the majority of manuscripts have, "... what you shall drink," either in the form, "... what you shall eat or what you shall drink,"²⁶ or in the form, "... what you shall eat and what you shall drink."²⁷ The words "what you shall drink" are not found at all in *Aleph*, the Lake group of minuscules, the Old Latin, the Vulgate, and the Curetonian Syriac. Internal evidence speaks strongly in favor of the shorter reading. The omission of the words, if originally present, must have been accidental, a possibility that is made unlikely by the wide distribution of the external evidence. The words are probably not original and have been inserted from 6:31. The "and" form of the words may be from the parallel passage in Luke 12:29.

The last problem to be mentioned is found in 7:13f. There is textual variation in both verses as to the absence of "the gate." The words are strongly supported externally in verse 14, being omitted in only a few minuscules and a few of the manuscripts of the Old Latin. The words also receive confirmation from considerations of internal evidence.²⁸ The situation is different in verse 13. Although read by most uncials and minuscules, the words are absent from *Aleph* and the better manuscripts of the Old Latin. Internal evidence speaks here against inclusion of the words as a part of the correct text. The simplest explanation of the textual development assumes the correct text to be without "the gate" in verse 13 and containing it in verse 14. The omission by some manuscripts in verse 14 is due to accommodation to verse 13 in the attempt to strengthen the antithetic parallelism of the two verses. In the same way, the parallelism has been strengthened in other manuscripts by the addition of "the gate" in verse 13. The words are a part of the correct text in verse 14 but should not be read in verse 13.

Most of the problems examined center essentially in the evaluation of internal and external evidence of some of the variants in which "Western" and "Alexandrian" witnesses

26. B, W, and others.

27. The mass of Uncials and minuscules.

28. Cf. Westcott and Hort, *op. cit.* Appendix, p. 10.

stand opposed. This type of variant is generally recognized today as posing the most serious problem which still faces the textual critic of the New Testament. That the critics still disagree at these points is, therefore, not surprising. More important than the disagreements on these comparatively minor matters is the fact that in almost all of the text of the Sermon on the Mount, and, for that matter, of the New Testament, modern textual critics are in agreement. Apart from the small number of problems which have been presented, the text of the Sermon on the Mount stands firmly established.

The Ethic of the Sermon on the Mount

BY HENLEE BARNETTE

After almost two thousand years the meaning of the moral imperatives of the Sermon on the Mount still poses a difficult exegetical problem. On the one hand extremists like Tolstoy have taken Jesus' radicalized sayings as laws to be literally obeyed. On the other hand Schweitzer and others have insisted that the ethic of the Sermon is largely irrelevant and impractical. In between these two views there are differences of opinion as to its relevance for our contemporary situation. Thus the Sermon has had to put up "with more opposition, distortion, dilution and emasculation than any other writing in the literature of the world."¹

An analysis of the various views of the theologians reveals that there are elements of truth in each of them.² It is the purpose of this study to piece together the different emphases and conclusions of the scholars with the view to seeing the ethic of the Sermon as a whole.³ For one has the conviction that some theologians have abandoned exegesis and resorted to "eisegesis" in the interest of some particular theological system or denominational bias. Consequently they have presented only a partial picture of Jesus' ethic in the Sermon.

Someone has said that a true theory is a string long enough to tie up all the facts in one bundle. While it would be presumptuous to pretend that this study has any note of finality as to the meaning and relevance of the Sermon, it does attempt to outline a more comprehensive approach to the problem. Thus the following discussion is an effort to present the basic elements of the ethic of Jesus in the Sermon on the Mount.

1. Otto Riethmueller, "The City on the Mount," *The Student World*, Vol. 30, 1937, p. 203.

2. See S. MacLean Gilmour, "Interpreting the Sermon On the Mount," *Crozer Quarterly*, Vol. 24, 1947, pp. 47-56, for a clear and scholarly study of the various ways theologians interpret the Sermon.

3. See A. M. Hunter's *A Pattern for Life* (Philadelphia: Westminster Press, 1953), Chapter 6, for a similar approach.

A Collection of Moral Imperatives

Most scholars agree that the Sermon is a collection of our Lord's sayings on different occasions, a composite of teachings from sources Q, Mark, M, and L. Yet its various parts present a mosaic, an appearance of unity. At and rate it is difficult to see these sayings as the substance of one non-stop speech. Strictly speaking it is not a Sermon on the Mount but a Teaching on the Hill. Taking the sitting position of a teacher, Jesus opened his mouth and taught his disciples (Matt. 5:1).

It goes without saying the Jesus was no mere moral philosopher. Rather, he was a redeemer and teacher of righteousness. Indeed, the theme of the Sermon is the righteousness of the Kingdom of heaven. Thus Jesus did not present a complete system of ethics in the Sermon. The Sermon is not a compendium of Jesus' whole ethical and theological thought. We have to look outside of it to find the Great Commandment (Matt. 22:35-40), the law of service (Mark 10:44), the Cross, the Church, baptism, the Lord's Supper, and the Holy Spirit, the Enabler of the whole Christian life.

A Theological Ethic

Jesus' ethic and religion are inseparable. To divorce them is to destroy them. Yet some thinkers advocate this sort of intellectual surgery. August Comte, father of modern sociology, attempted to build Christian ethics upon a naturalistic basis.⁴ Some politicians, educators, and religious humanists take the Sermon as a series of simple and practical rules to cure the world's ills, completely ignoring its religious basis.

The ethic of the Sermon is rooted and grounded in God. Its theocentricity is clearly indicated in Matthew 5:48: "Be ye therefore perfect as your Father which is in heaven is perfect." Fellowship with God the Father is a basic assumption

4. August Comte, *A General View of Positivism* (Translated by J. H. Bridges. London: Trubner and Co., 1856; see especially Chapter VI, "The Religion of Humanity.")

of our ethical life. In the above passage as Hans Windisch observes, "we have the most intimate synthesis of ethics and a consciousness of God that could be imagined."⁵

An Ethic of the Saved

To understand the meaning of the moral imperatives of the Mount it is necessary to determine to whom they were addressed. These views have been suggested: to all people; to all the disciples; and to the inner circle of disciples or to the Twelve. Certainly there is no intimation that Jesus' going upon the hill was an ascetic retirement to teach the elite of the disciples an esoteric doctrine with which the other disciples had no concern. While Matthew 5:1 would imply that Jesus withdrew with his disciples to the hill, Matthew 7:28f, describes the effects of the Sermon on the crowds who were "astonished" at his sayings.

Windisch holds that the Sermon was primarily addressed to the disciples, but that at the same time it is an "evangelistic" address, directed "to the few and the all."⁶ To put it another way, the Sermon was spoken "to the Church, not to the world; but as the 'multitudes' appear to have listened to it, we may say that it was spoken into the ear of the Church and overhead by the world."⁷ It is clear then that the ethic of the Sermon was for all disciples, for all redeemed men of the Kingdom.

A Non-Legalistic Ethic

From Matthew to Tolstoy there has been a tendency on the part of Christians to legalize the Sermon on the Mount. Matthew had a predilection for drawing a parallel between Moses the lawgiver on Mount Sinai and Jesus the new lawgiver on Mount of the Sermon. And there is no doubt that both Jesus and Matthew intended that the teachings be taken literally and concretely obeyed. But there is no evidence

5. Hans Windisch, *The Meaning of the Sermon on the Mount*, Translated by S. M. Gilmour (Philadelphia: The Westminster Press, 1951), p. 120.

6. *Ibid.*, pp. 64-65.

7. Charles Gore, *The Sermon on the Mount* (London: John Murray, 1908), p. 15.

that either intended that they be taken as legal codes. Matthew's purpose was to show that the righteousness of the Pharisees, which was that of conformity to external laws, must be "exceeded" by the righteousness of Christ stated in terms of broad principles rather than narrow precepts. "It was the error of Israel," as Dietrich Bonhoeffer says, "to put the law in God's place, to make the law their God and their God a law."⁸ Hence, the new law of Christ "is the sincere and spontaneous practice of righteousness through faith in the righteousness of Christ."⁹

To avoid legalizing the Sermon, theologians have interpreted the radical sayings of Jesus in a variety of ways. Martin Dibelius interprets the radical words of Jesus as "paradoxes," rather than ethics, which are designed to awaken and stimulate action.¹⁰ He asserts: "The Christian law does not demand of us that we *do something* but that we *be something*."¹¹ Jesus summons men to *be* rather than to *do*. Rudolph Bultmann describes the ethical teaching of Jesus as "a radical ethic of obedience."¹² Jesus' sayings were only intended to make vivid, by means of extreme examples, the fact that what matters is not compliance to external concrete ethical demands but being completely obedient!

E. F. Scott, in whose writings Wilhelm Herrmann's ideas are reflected, holds that Jesus laid down a few great ethical principles rather than laws. Behind the radical teachings of Jesus are universally valid principles which must be applied in concrete situations.¹³ Following this same approach, L. H. Marshall claims that the key to the meaning of the ethic of Jesus lies in two facts: (1) Jesus was not a new lawgiver drawing up a code of rules to be rigidly observed by his dis-

8. *The Cost of Discipleship* (Trans, by R. H. Fuller. New York: Macmillan Co., 1951), p. 106.

9. *Ibid.*, p. 107.

10. *The Sermon on the Mount* (New York: Charles Scribner's Sons, 1940), p. 99.

11. *Ibid.*, p. 137.

12. *Jesus and the World* (Trans, by L. P. Smith and E. Huntress: New York: Charles Scribners, 1934), p. 72 ff.

13. *The Ethical Teaching of Jesus* (New York: Macmillan Co., 1938), Chapter 3.

ciples; and (2) the moral imperatives of Jesus are not all of the same kind and are not all on the same plane. Adapting C. A. Anderson Scott's method, Marshall classifies the moral imperatives as the *mandata*, those imperatives which state principles which all who are in the Kingdom have accepted; the *exempla*, imperatives which give instances of the particular ways in which those principles can be applied; and the *concilia*, imperatives which gave urgent advice in some particular situation.¹⁴

Lindsay Dewar follows the scheme of determining which passages of the Sermon are to be regarded literally and which are to be taken symbolically. One can tell the difference by applying the principle of *reductio ad absurdum*. For example to take literally the saying that if anyone takes your cloak you must give him your coat is absurd because these two garments were the only ones worn by the people and to obey the command would leave one standing in the nude!¹⁵

Again, A. D. Lindsay insists that Jesus did not lay down new rules of right and wrong, but a new principle of action. For, laws and codes he claims cannot be deduced from the Sermon since laws are based on calculations of how most men are reasonably expected to behave. Jesus told men that they are to be perfect even as our "Father in heaven" is perfect. Thus the Sermon cannot be treated seriously and as legislation for it lays down a standard of perfection and not one which most people can be expected to live by.¹⁶ T. W. Manson¹⁷ and C. H. Dodd¹⁸ conclude that the Sermon contains a number of illustrations and dramatic pictures of the way in which the converted man is to behave.

14. *The Challenge of New Testament Ethics* (New York: Macmillan Co., 1947), pp. 101-102.

15. *An Outline of New Testament Ethics* (Philadelphia: Westminster Press, 1954), p. 54.

16. *The Moral Teaching of Jesus* (New York: Harber and Brothers, 1937), p. 37.

17. *The Teaching of Jesus* (Cambridge: University Press, 1948), p. 301.

18. *Gospel and Law* (New York: Columbia University, 1951), p. 73.

A large group of Protestants present a theological solution to the Sermon. They hold that it is absolute and that its primary purpose is to show man his need for repentance and thus prepare him for the message of salvation in the crucified Christ. The solution of the Sermon, then, is in the Pauline doctrine of the cross.¹⁹

Thus the non-legalistic nature of Jesus' ethic is interpreted in terms of attitude, inward disposition, principles, illustrations, and absolute standards to drive men to repentance. All of these are facets of the ethic of Jesus. To emphasize only one approach is to present a partial picture of the moral ideal of the Sermon.

An "Interim Ethic"

There is a sense in which the Christian ethic is an "interim ethic." But Schweitzer and the "consistent eschatologists" have deprived it of its essential value by over-emphasizing this. According to Schweitzer, Jesus expected the Kingdom to come fully in his own day. His ethical teaching was "a special ethic of the interval" for the short period before the coming of the Kingdom (*Interimsethik*).²⁰ Since Jesus erred in his calculation of the coming of the Kingdom, and we no longer hold to the notion of the imminent end of history, his ethic on the Mount is largely impracticable. Now, however, "the religion of love taught by Jesus has been freed from any dogmatism which clung to it by the disappearance of the Jewish expectation of the immediate end of the world."²¹ Hence, we are at liberty, he says, to let the religion of Jesus become a living force in our thought, as its purely spiritual and ethical nature demands. The ethic of Jesus becomes an ethic of the spirit of Jesus, the ethic of love, which is embodied in the universal ethic of Reverence for Life.²² Thus Schweitzer has transformed the strenuous

19. See Windisch, *op. cit.*; p. 59 ff.

20. Albert Schweitzer, *The Quest of the Historical Jesus* (London: Adan and Charles Black, 1945), p. 352.

21. Albert Schweitzer, *Out of My Life and Thought* (Trans. by C. T. Campion. New York: The New American Library, 1948), pp. 49-50.

22. *Ibid.*, p. 180.

sayings of Jesus on the Mount into an ethic of "reverence for life." This is "modernizing" the ethics of Jesus, the very thing Schweitzer accuses others of doing!

We may venture the view that the Christian ethic is "interim" in the sense that it is a relevant ethic for the interval between the Incarnation and the coming of the Kingdom in power. This position assumes that the Kingdom has already come (Mark 1:15; Matt. 12:28; Luke 9:20). C. H. Dodd has clearly shown that there is no saying of the unequivocal form "The Kingdom of God will come" to balance the statement, "The Kingdom of God has come."²³ The Kingdom *has* arrived; it is present; it will fully come by the power of God in the Parousia when God will be all in all. In short Jesus' ethic is the demand of God's will for the interim between Christ and the Coming Kingdom, however long that may be.

The Sermon Ethic Is "Impossible"

In a sense the ethic of Jesus is impossible and impractical. At the end of his life Paul, the Apostle, admitted that he had not attained perfection (Phil. 3:12). Nor has anyone else attained fully the absolute, transcendental, and perfectionist ethic of Jesus. Perhaps Brunner lays undue stress upon this point when he asserts that, "only the impossible is the will of God."²⁴ But by this statement he means that the ethic of Jesus can never be adequately fulfilled by man. Hence we are consoled in the fact that Christ has redeemed us from the curse of the law and we have been given the Holy Spirit which creates in us a consciousness of sonship to God and fulfills the commands in and through us.

Brunner's "impossible" ethic becomes Reinhold Niebuhr's "impossible possibility."²⁵ He asserts that the ethic of Jesus transcends "the possibilities of human life in

23. *The Parables of the Kingdom* (London: Nisbet and Co. Ltd., 1946), p. 53.

24. Emil Brunner, *The Mediator* (Trans. by Olive Wyon, Philadelphia: Westminster Press, 1947), p. 418 ff.

25. *Interpretation of Christian Ethics* (New York: Harper and Brothers, 1935), Chapter 2.

its final pinnacle as God transcends the world.”²⁶ Therefore, it cannot be fulfilled in this world. Nevertheless it does have relevance in that it stands above every individual and institution as the ultimate norm of thought and action. It is only fully possible in suprahistory when the Kingdom comes and God is all in all.

On the other hand there are those who argue for the “fulfillability” of the Sermon ethic. Tolstoy, for example, insisted that Jesus’ ethical teachings constituted a new law and was intended to be fulfilled literally.²⁷ Roman Catholics hold that the ethic of the Sermon is possible, but only for the elite, for men in monastic orders and not for those living in the world. Thus the Sermon becomes a counsel of perfection for a religious few, while those who remain in the world live by a second-grade morality or an inferior standard. And again, certain perfectionists among the Quaker, Baptists, and Methodists insist that the radicalized imperatives must be taken at face value and that Jesus’ words must be “done” as well as “heard.”

Perhaps the best representative of the “fulfillability” school is Hans Windisch.²⁸ He rejects both the “impossible” and “principle” interpretations of Jesus’ ethics. The former he labels as “Paulinizing” and the latter “idealizing” the imperatives of Jesus. Both approaches, he argues, tend to “modernize” Jesus and his ethical message. He insists that Jesus intended that his teachings be taken literally and obeyed literally. “Fulfillment is the natural and normal response,” he claims, because the commands are “sensible” and “practicable” and true commands.²⁹ Any attempt to weaken them is “improper exegesis.”

With all of his scholarly arguments Windisch remains unconvincing in his efforts to maintain his thesis as to the fulfillability of the Sermon ethic. He tends to overlook the fact that man is a sinner saved by grace, *simil justus et*

26. *Ibid.*, p. 37.

27. Leo Tolstoy, *A confession and What I Believe* (London: Oxford University Press, 1921), p. 107 ff.

28. Windisch, *op. cit.*, pp. 6, 122, 162.

29. *Ibid.*, p. 97.

peccator, living in a sinful world, both of which preclude any possibility of his literally fulfilling the absolute demands of Christ. Rudolph Bultmann asks bluntly whether, in spite of Windisch's defense of the practicality of Jesus' demands, if he or anyone else fulfills them, and why he does not. Windisch does not give an adequate and convincing answer.³⁰ He cannot do so from experience or Scripture. Jesus makes it clear that when we have done our utmost, "We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

The Ethic Is Both Personal and Social

There is universal agreement that the ethic of the Sermon is personal, individual, relating to man's neighbor. It always envisages encounters of a person with a person. Even when Jesus refers to loving one's enemies, he is not thinking of enemies in a political or military sense (*polemioi*), but of personal enemies (*ekthroi*), individuals hostile on personal grounds.³¹ Jesus laid down no social program for his followers. He had little to say about the complex problems in economics, politics, and international relations which plague modern man.

This does not mean, however, that the ethics of the Sermon do not have any social implications. While Jesus laid down no blueprint for a "Christian social order," every social order stands under the criticism of his absolute ethic of love which demands justice and righteousness in the larger social life as well as in persons. One of the genuine evidences of the validity of Jesus' ethic is that it has had fruitful and practical results in history as it has become embodied in social life. Through the Christians' decisions in their various vocations, the ethic of Jesus has become a formative force in the social order.

Our study of the various emphases of theologians concerning the meaning and relevance of the Sermon ethic

30. *Ibid.*, p. 117 ff.

31. L. H. Marshall, *The Challenge of the New Testament Ethics* (New York: Macmillan Co., 1947), p. 120.

should convince us that it cannot be reduced to the status of any one of them. It is an ethic for the redeemed; it finds expression in terms of principles, hyperbolic illustrations, proverbs, poetry, and prophetic injunctions which call for concrete and radical obedience, but never in a legalistic sense. Love cannot be legislated. The passions of lust, covetousness, and hate which arise from within the heart are beyond the reach of mere moral code. And while eschatology did condition the ethic of Jesus, it did not rob it of its relevancy. Rather his unattainable ethic of perfection demands our utmost to approximate it. Thus it is an ethic oriented to the will of God for the church in this age to be fully realized in the age to come. And while Jesus presented no immediately practical social program for the world, his absolute ethic remains the ultimate standard by which "every thought and action of the Christian, both in the church and in the world, must be judged."³²

Finally, in spite of the multiplicity of interpretations of the meaning of the Sermon, millions will continue to be drawn to the "magnetic mountain" for insight into the ethical issues of life and thrown back upon the grace of God and the energizing power of the Holy Spirit to aid them in each new generation to do the will of God.

32. S. MacLean Gilmour. "How Relevant is the Ethic of Jesus?" *The Journal of Religion*, Vol. 21, July 1941, p. 263.

Jesus and the Law

BY H. E. TURLINGTON

The Christian today prizes as his Bible not only the 27 documents called the "New Testament" but also the 39 writings known as the "Old Testament." The earliest Christians possessed only the latter as Scripture, though they lived in the realization of the rich revelation of the new covenant in Christ. Yet neither the disciples of the first century nor those of the twentieth have been in genuine accord in their attitude toward the Old Testament. If there are among us those who insist on abstinence from certain foods and observance of the Sabbath rather than the first day of the week, to say nothing of those who insist on Christians' keeping the Lord's day in the manner of a Jewish Sabbath, there are others who believe that virtually nothing in the Law of Moses is relevant to the Church of Jesus Christ.

The same thing was true in the early years of Christianity. The bitterness and difficulty of the dispute are all too clearly reflected in Peter's reluctant witness to Cornelius, and the questions raised in Jerusalem and Antioch. (Must a person keep the Law of Moses to be a Christian? May a Christian Jew have unsegregated fellowship with Gentile Christians, who do not observe the Law?) There are the hot and vigorous denunciations of Judaizers in Galatians, and the cooler discussions in Romans, Hebrews and other epistles. There is the marked contrast in outlook between Paul and his companions in Jerusalem in Acts 21, and James and the brethren of the Church in Jerusalem. That the differences did not disappear is all too evident in the second century, with Marcion on the one hand casting aside the whole Old Testament and its God, and with the Epistle of Barnabas on the other, fully accepting the letter of Scripture as binding by means of fantastic, spiritualizing exegesis.¹

1. Cf., for example, Barnabas 9:8, in which the letters (Greek, not Hebrew!) representing 318 men whom Abraham circumcised (Gen. 14:14; 17:23) are made to refer to Jesus and the cross. The 18 is written in Greek with *iota* and *eta*, the first two letters in Jesus' name; and 300 is written with a Greek letter *tau*, which like T looks something like a cross.

The presence in the Gospels of so many statements of Jesus about the Law and its teachers reflects how conscientious Christians preserved, used and taught what our Lord had said about this matter. Perhaps the best known of these sections of our Gospels is that found in Matthew 5:17-48. An examination of that passage should help measurably in the search for the appropriate attitude for the Christian to take toward the Law of Moses.

I

The first verse in the section, Matthew 5:17, gives Jesus' basic assertion as to his relation to the older revelation. His purpose in coming is not to annul or destroy, but to fulfill.

The implications of the statement to Jewish ears must have been preposterous. In the first place, the fact that his words are expressed as a warning reflects that he knew that there was danger of the disciples believing that his purpose was to break down the Law. Even more important, the simple statement of purpose—"I came not to destroy but to fulfill"—implies a claim that he, Jesus, could do what he chose with the Law, that his authority was higher than that of the sacred writings of which he spoke.

To the religious teachers of Judaism the Law of Moses was not regarded merely as inspired of God: it was considered to be everlasting, unshakable and unchanging. The Torah was uncompromisingly regarded as verbally inspired, eternally valid, and exhaustive of the divine revelation.²

For Jesus to say that he had not come to destroy the Law—the very idea would have seemed to them a presumptuous boast.

Yet the point is precisely that a greater than Moses has come. The claim of Jesus to be Lord over the Sabbath³ is but one specific application of the ultimate authority which

2. B. H. Branscomb, *Jesus and the Law of Moses*, p. 27. Branscomb's well-chosen citations from the Talmud and other Jewish sources are quite numerous. Cf. also Strack-Billerbeck, *Kommen-tar zum neuen Testament zum Talmud and Midrasch*, Vol. I.

3. Mk. 2:28, Mt. 12:8, Lu. 6:5.

our Master claimed. As to the intention of the writer, the parallels between Moses' giving of the Law at Mt. Sinai and Jesus' speaking from the mount a "new Torah" are quite clear. The authority of Jesus is asserted in verse 17, it is given direction illustratively in verses 21-48.

The meaning of the verb "fulfil" in this passage is much debated. By it Jesus certainly identifies himself with the Law, though it by no means follows from the word that he accepts that Law as binding on him or his followers. Were the emphasis in the following verses on what is prophesied in the scriptures, the meaning would be that Jesus came to carry out the various prophecies of the Law. Though this meaning for the verb is common in the Gospel of Matthew, it certainly does not fit the context of verses 21-48, nor does it provide sufficient contrast with the idea of destroying the Law. It does, however, fit in with verse 18: and it is true that the early Christians soon began to interpret Jesus' work as the fulfilment of the Old Testament scriptures, including the Law, in a sense related to this interpretation. Not only do they believe specific prophecies point toward him, but also the temple and its priesthood, with the laws concerning them, are regarded as superseded in Jesus.⁴

Nevertheless, this interpretation of "fulfil" must be rejected here in favor of one that more adequately expresses the nature of Jesus' teaching about the Law in the illustrations of 5:20-48. Therefore, simply to "accomplish" or "observe" the Law must also be rejected as the meaning of Jesus. This would be singularly inappropriate to such authoritative phrases as "but I say unto you."

If the idea of "fulfil" is illustrated in what Jesus says in 5:20-48, it must refer to his teaching, not simply to his example. Of course, his life was consistent with his teaching. Yet in this context the primary reference must be to Jesus' teaching about the Law.

McNeile holds rightly that Jesus is saying that he pur-

4. Cf. especially Hebrews and John, though many Pauline passages such as Galatians 3:23-29 and 4:21-31 lead to a similar conclusion.

poses to reveal the full depth of meaning that the Law was intended to hold.⁵ This is the sense in which we are to understand the verb "fulfill." Even this, however, is inadequate to express what Jesus does with reference to the Law in the examples noted. Jesus will there take note not simply of what the Law intended, or even precisely what God intended through that Law. He will direct his followers to the very character of their Father in Heaven for final decision. The one word "fulfill" is true of what Jesus purposes with regard to the Law, but it cannot contain all that he means. Herein lies the need for such illustrations.⁶

II

The next verses, 18 and 19, elaborate Jesus' denial that his purpose was to destroy the Law. The words "until heaven and earth pass away" are the equivalent of the phrase *eis ton aiona*, that is, as long as the present age continues. But this is qualified by the other dependent clause in the sentence, "until all things become." This does not have a meaning identical to that of the first clause (which interpretation would support McNeile's suggestion of a gloss) but means that nothing shall pass away from the Law until all things are accomplished by it and through it that God has intended.

An examination of the significance of the jot (the smallest Hebrew letter *yod*) and the dot ("tittle") is most intriguing. One could hardly add or subtract such a little ink to a Hebrew word without altering the meaning, sometimes quite drastically. To remove the prefix *yod* from the imperfect form of a Hebrew verb changes the tense. For example, the perfect tense of the verb *katal*, "he killed," would be read instead of *yiktol*, "he will kill." If the tittle is interpreted as the short extension marking the difference between such letters as *resh* and *daleth*, the loss of one such dot would change so important a statement as "The Lord our God is *one* Lord" to "The Lord our God is *another* Lord." Or, the pres-

5. A. H. McNeile, *The Gospel According to Matthew*, p. 58.

6. Branscomb, *ibid.*, 227 ff, has a very helpful discussion of the meaning of "fulfil," though I have not followed his conclusions. He believes the word means "confirm," "establish," or "cause to stand."

ence or absence of the little connecting dot marking the difference between the letters *he* and *heth* would reverse the whole idea in Leviticus 22:32. To remove the tittle would make the verse read, not "ye shall not *profane* my holy name," but "ye shall not *praise* my holy name." When Jesus says not one *yod* or dot shall pass from the Law until its purpose is accomplished, he is condemning any careless handling of the Scriptures.

In verse 19, he also denounces any effort to treat the Law with contempt, to act as though it has no instruction for His followers. The disciples must not suppose that Jesus' purpose is to break down restraints and to remove duties they counted as burdens. "The law was full of commandments, the prophets were full of rebukes and warnings. Might not the mild new rabbi be welcomed as one come to break down the Law and the prophets, and so lead the way to less exacting ways of life? This is the delusion which our Lord set himself to crush. The gospel of the Kingdom was not a gospel of indulgence."⁷

As pointed out above, certain aspects of the Torah certainly had their intended purpose accomplished by and through Jesus' life and work. There is not here in Matthew 5 any deliberate distinction drawn between the various laws, whether ceremonial or moral, and none is intended. Yet early Christians came gradually to see how much of the Torah inspired though they believed it to have been, by its very nature was superseded by the higher revelation of Jesus. But Jesus' audience would not have interpreted his statement as a claim that he in his work would fulfil such sections of the Law in such a manner as to do away with their very necessity.

Jesus' words do apply to one of the problems with which the early churches had most difficulty: if one is a follower of Jesus who speaks with such self-assurance and authority, does this not give him license to ignore other restraints?

7. F. J. A. Hort, *Judaistic Christianity*, p. 15. So also Alfred Plummer, *Exegetical Commentary on the Gospel According to Matthew*, who refers to this very statement of Hort in his discussion.

Jesus gives no quarter to such a thought. His followers must not treat lightly the previous revelation with which the Master identifies himself.⁸

III

If Jesus' implied claims in verse 17 would have shocked and alienated the stricter Jews, the warning to the disciples in verse 20 would equally have astounded his followers. "Unless your righteousness excels that of scribes and Pharisees, you will certainly not enter the kingdom of Heaven."

Jesus' statement against relaxing a very little commandment warned only that one who did so would be ranked least in the Kingdom. His assertion here is that those who applied them most rigidly never get in at all!

This is an eschatological theme. The instructions of Jesus are for those who enter the Kingdom of Heaven, who accept the sovereignty of the Almighty, who has always been King. The time of this entry is not in the far off future, it does not await a *parousia* of Jesus. In Jesus the future breaks in upon the present and the blessed reign of God is already manifest in his followers. This is the reason that the illustrations of Jesus' Torah which follow are specifically applicable only to those who willingly follow Jesus, who willingly accept the Heavenly Father's rule.

Two other points are quite clear. The first is that Jesus regards his interpretation of the Torah or the righteousness of the Kingdom, as more exacting than the interpretations of the scribes. The second is that Jesus regards the usual rabbinical and Pharisaic use of the Law as at variance with the true purpose of that revelation. Therefore the disciples' righteousness must not excel the righteousness of scribes and

8. Unless we are to understand verses 18 and 19 as words of caution by Jesus intended to forbid careless or contemptuous conduct because his interpretation of the Law is primarily in spiritual terms, we are forced toward the decision reached by some scholars that these words are not actually from Jesus and do not represent his thought. This is certainly true if the words were intended to teach what is rejected in verse 20, the kind of righteousness that the scribes and Pharisees practiced.

Pharisees simply in degree: their righteousness must be superior in quality.

In defense of "the righteousness of the scribes and Pharisees" it has often been pointed out that many of Jesus' specific teachings in 5:21-28 can be duplicated in the non-canonical Jewish writings of both the periods prior to and the period following Jesus' life. This is true. The Testament of Benjamin, for example, reads, "He that hath a pure mind in love, looketh not after a woman with a view of fornication; for he hath no defilement in his heart, because the Spirit of God resteth upon him."⁹ In another day it was said, "He that committeth adultery with his eyes is also to be called an adulterer."¹⁰ Yet the fact remains that the overwhelming impact of the rabbinical teachings found in the Mishna and the Talmuds is not of this spiritual nature at all, but externalistic and peripheral. They left unemphasized and so, for most of them, undone the weightier matters of the Law, justice, mercy, and faithfulness.¹¹

That Jesus was not the first or the last to affirm certain great moral truths is no discredit to him, but only a reaffirmation of his wisdom and insight. "Really great moral teachers," writes C. S. Lewis, "never do produce new moralities. It is quacks and cranks who do that."¹² Moral teachers outside the Jewish-Christian stream of history also have affirmed some of the same truths as Jesus. This only means that God has not left himself without a witness, and the testimony of Psalm 19 and of Rom. 1:18-21 is true.

IV

In the remainder of Matthew 5 we are given illustrations of the working out of Jesus' purpose in his teaching to fulfil the Law. It is also made clear in what directions the righteousness of those who enter the Kingdom must exceed that of the ordinary application of the Law by the scribes and

9. Test. Benj. 8:2 (Charles, *Apocrypha and Pseudepigrapha*, Vol. II, p. 358).

10. Lev. Rabba 23.

11. Cf. Mt. 23, especially 13-27.

12. *Christian Behavior* p. 16, as quoted by A. M. Hunter, *A Pattern for Life*, p. 22.

Pharisees. It is not within the purpose of this article to examine each of these illustrations in detail; rather, our interest is in Jesus' approach to the Torah. Does he make the Law more exacting, or lighter in its demands? Does he add to or subtract from the Law? Does he clearly speak as one superior to the Law or only as one trying to interpret and observe it? Does his concept of the righteousness of the Kingdom involve a viewpoint not evident in the old Law?

The first illustration, given in verses 21-26, pertains to murder. The Torah reads clearly, Thou shalt not kill. Jesus' discussion of course supports this law. However, he interprets its application much more strictly than is possible for any external, enforceable rule. A wrong and vicious spirit toward one's brother or an unadjusted offense against one's fellow is a violation according to Jesus. He thus deals with inward attitudes, not merely external expression, and sets forth this more exacting kind of righteousness as the kind his followers are to seek.

In the second illustration, Jesus quotes the seventh command in the decalogue. He affirms it by making it apply not simply to the outward act but the inward, treasured motive. For someone deliberately to stimulate sin within himself has according to this teaching all the guilt of sin, even though social circumstances may be sufficient to thwart the actual commission of the act. It is easy to see how Jesus is more exacting of his followers than the scribes and Pharisees were of theirs. It always requires more moral effort to keep the spirit of a commandment than it does to keep the letter.¹³ The Pharisee must have had to perform mental gymnastics simply to *remember* how a given rule must be applied. Christ's followers are required to give careful and sometimes prolonged consideration to decide for themselves the application of the Law to life.

The next citation of the Law is of the Mosaic law about divorce. Obviously the Law had been given "because of the hardness of their hearts" to answer a need for order in a deteriorating social situation. But Jesus returns to the pur-

13. Cf. C. F. Andrews, *Sermon on the Mount*, p. 28.

pose of God in the marriage relationship for his interpretation of this rule for his followers. Jesus does not here cite the passage in Genesis which is quoted by him in Matthew 19; but this only points up his own claim to authority over the Law. It had been said by others before him that a man must not put away his wife without giving her a divorce. Jesus says on his own authority that the citizen of the Kingdom is not to divorce his wife. The Mosaic Law may be good and necessary as a civil ordinance; but it is certainly inadequate as an expression of the Torah of the Kingdom.

The qualifying phrase "except for fornication" is thought by most recent commentators to be an interpretation necessary to the life of the early churches rather than a word of Jesus. The principal reason for this conclusion is that in Mark and Paul there is no such phrase and the teaching is absolute. Still, such a qualification does no more violence to the spirit of Jesus' teaching than does the Pauline exception in I Corinthians 7. In both cases there is an application of the ideal Torah of the Kingdom in situations where the ideal is flouted and the Lordship of Christ is not recognized. To interpret Jesus' command in a way parallel to the strict legalism of scribes and Pharisees is to fall under the condemnation of verse 20. Yet to understand the divine purpose in the marriage relationship and interpret God's best thought in sin-ridden situations of life is infinitely more exacting and requires more of the compassionate understanding of Jesus than most of us possess.

What Jesus says about this question demands consideration of the effect upon the other person involved and consideration of the effect upon the moral attitudes of oneself. The emphasis is still on the inner motives and attitudes of the person.

The fourth illustration, like the third, is one in which Jesus is corrective of the Torah in the sense that the Torah of the Kingdom must express the divine purpose for the people of the Kingdom rather than a law which could be binding upon all. The point is that Jesus' followers are to have the kind of character that marks them off as trustworthy. An oath must be unnecessary for them.

As in the earlier examples, and the ones that follow also, Jesus speaks concretely, and it is possible for the legalist to interpret him as the Pharisee interpreted Moses' Law. So there are some who today refuse to take an oath under any circumstances. But concrete speech can never be taken too literally. The aim of Jesus here is at the heart of the reason for the ancient passage he quotes: God expects his people to be characterized by truth.

The fifth of the old rules cited is, "An eye for an eye and a tooth for a tooth." Jesus' "I say unto you" again calls for a higher and better way. In the command, Resist not evil (or, resist not him who is evil), the translators have given us ambiguous English for a Greek verb difficult to render. The preposition in the verb (*anti-stenai*) is the same word translated "for" in the quoted law. The meaning is that the disciple of Jesus is not to pay back evil for evil, injury for injury. For example, if the soldier compelled one to carry his baggage for a mile, the disciple would repay the oppression not with a search for revenge but with unsought kindness. At T. W. Manson has said, the first mile renders to Caesar what is Caesar's, the second renders to God what is God's. This is not a Christian *technique* or *method* for making others become disciples; it is the Christian *spirit*, something more than law can ever be.

The last citation, "Thou shalt love thy neighbor and hate thine enemy," is not a quotation from the Old Testament. Although there are passages which reflect this attitude to be found in the Scriptures, still other passages in Law and Prophets point to a higher concept than this.

However, Jesus' discussion of the reason for loving one's enemies plainly declares his underlying concept for all the conduct of the citizens of the Kingdom of Heaven. They are to be children of their Father in Heaven—like him. He is good to those who ignore him or rebel against him. The follower of Jesus is to pattern his life after the Father, not after the ordinary men around him in the world. He must be all-inclusive in his love, just as the Father in Heaven.¹⁴

14. Cf. C. C. Torrey, *The Four Gospels*.

Jesus' discussion makes clear the reason the old Law is not in itself and in its details binding upon those who enter the Kingdom. It is because they are already under the demanding but loving rule of the Heavenly Father.

V

According to these illustrations, Jesus' demands for righteousness are quite different from those of scribes and Pharisees. They are not external or legalistic. When Paul, referring to the Law, says, "If I build again the things which I destroyed, I really convict myself of transgression,"¹⁵ he uses the very word of Jesus in verse 17, "I came not to destroy." But Paul was thinking of the kind of righteousness under the Law of which the scribes and Pharisees were guilty and which left them outside the true Israel.¹⁶

If Jesus does not "add" to the Law, he nevertheless so reinterprets its demands that his teaching requires a higher righteousness. If he does not "subtract" from the Law, still he does not regard each provision as appropriate for Christian guidance. His teaching of kindness for evil is sufficient to show this, but other illustrations also support such a statement.

Throughout the illustrations given, Jesus speaks as one superior to the Law. It is true that he interprets that Law and that he does not belittle it. But his words are uttered with such an evident authority that the impression is of One who is Lord over the Law, not One who is merely sent to observe it. When he said in verse 17 that his purpose was to fulfill the Law he identified his mission with the Old Testament revelation: when he has finished the illustrations of how he fulfills that Law, his followers must look at that Law through the eyes of their teacher.

Something even more important than these things is evident in Jesus' discussion. The difference between the righteousness demanded by Jesus and the righteousness of the Law—either as interpreted by scribes and Pharisees,

15. Gal. 2:18.

16. Matt. 5:20.

whether oral or written, moral or ceremonial, or even as interpreted in its inward spirit—is still marked. For it is not simply the Law that Jesus' followers are to obey. They are to be consciously living as children of the Father in Heaven, conscious of his will and character and judgment.

This idea is, as T. W. Manson points out, an eschatological one,¹⁷ just as verse 20 anticipates. Those who live as children in the family of God and seek to be like their Heavenly Father share the kind of righteousness that demonstrates citizenship in the Kingdom.

According to Jesus, therefore, his disciples were not under a law to keep, at least not in the ordinary sense. This was not because the Law was wrong. They were not to treat it lightly or carelessly. The spirit of inwardness of that Law they had to observe. Yet the ultimate reasons for any observance lay in the fact that in the teachings of the Law measurably reflected the wishes of the Father. Therefore Jesus connected his ministry with that Law. The supreme guidance for Christians is something more: they are to live consciously according to the character of the Heavenly Father, as citizens in his Kingdom and members of his family.

If in perspective Christians of today consider this teaching of Jesus, we must see how clearly central this is in our faith. For if we believe with the early disciples that Jesus perfectly revealed the Father, that in him was the ultimate revelation of God to man, that the reign of God broke into history in a unique way in him, we have denied the ancient Jewish attitude toward the finality of the old Torah and we have recognized the Lordship of Christ. As a people who have accepted the kingship of God into our life upon earth, we cannot be as scribes or Pharisees who accepted the sovereignty of the Law. Our supreme guidance is found in the character of God as revealed in his Son, who counted his own revelation as superior, and pointed us clearly to the absoluteness of the goodness of God.

17. Major, Manson, and Wright, *The Mission and Message of Jesus*, p. 455.

Self-Defense and Retaliation in The Sermon on the Mount

BY WILLIAM A. MUELLER

In these days when the most contradictory spiritual and intellectual currents disturb and shake human existence, it behooves the disciples of the King of kings to gain a new inner clarity concerning the basic principles of faith and thought. For it is from these two main springs, faith and thought, that all genuine Christian action is fed and nourished. It is everywhere recognized that Jesus' Sermon on the Mount constitutes a salient element in the body of Christian truth and life. Understanding its deeper meaning ought always be the concern of serious Christians. From such deepened insight into its sobering and disturbing message, provided our faith be of the right sort, should issue the corresponding deed of faith and love as a ripened fruit.

The theme under discussion will be treated under the following three headings: the general understanding of the concepts of self-defense and retaliation; the teaching of Jesus concerning these concepts; the general attitude of people with regard to Jesus' teaching.

General Understanding of the Concepts In Question

The concept 'self-defense' is not easily defined. It may imply a number of things. Much depends on the area of life where it is applied. Perhaps the following definition will do for the moment: "Self-defense is the safeguarding of my threatened rights and interests by virtue of my own power." Or to put it more simply: "I defend myself against injuries that others cause me to endure." These definitions exclude criminal cases at any rate.

What, then, is the relation between self-defense and retaliation? Is it not true that retaliation is nothing else but the *means* of my self-defense? To illustrate the matter by a practical example: A person that is very close to me suddenly ignores me. He acts as though I did no longer exist for him. Such an offense makes my blood boil. I feel hurt

and cut to the quick. My inner self, my ego, rebels against this humiliation. Hence I ponder how I may restore my offended honor and self-respect. I retaliate on my part against the one who has thus offended me. With venom in my heart I take measures to pay him back with the same coin. I, too, can ignore people who dislike and loathe me. I, too, am able to treat the person who has deeply wounded my pride with contempt or indifference. I act as though he had ceased to exist as far as I am concerned. Should the offender, however, come to his senses and explain to me his strange behaviour or even ask my pardon, a new situation arises. Magnanimously I might forgive my friend and thus find *satisfaction* for the injury received. I am again master of myself. The disturbed equilibrium of my injured personality has been restored. Through my retaliation I have as it were *forced* satisfaction. Satisfaction, however, whether moral or material in kind, is the very heart of genuine retaliation. But, to continue with our example, what happens when in my self-defense by means of retaliation the balance of a broken fellowship is not repaired? Incalculable things may indeed happen in that event.

When under such circumstances things are not settled, great dangers may be in the offing. These dangers may be aggravated to the extent that men carry through their measures of retaliation. The more I harden my heart towards the offender, the greater and the deeper the rupture that may ensue. Fellowship with the friend that once made us glad may die because I stubbornly insist on my rights. It is at this very point that the whole problematic of the *lex talionis* comes to the fore. This problematic is heightened, humanly speaking, to a disastrous measure when due to a perhaps trivial misunderstanding between two persons the most deadly hatred develops. Here we push against human boundaries and limitations which like a sudden flash of lightning lay bare the whole fragile existence of ours, filled as it is with sin and guilt. Here we may see our frailty as sin- and earth-bound creatures with a greater clarity than anywhere else, that is, if we really *want* to see it. Every ideology concern-

ing the inherent goodness of man collapses at this open wound of our being. But let us now turn to Jesus in order to discover what his attitude toward the law of retaliation is.

What Jesus Taught Concerning Retaliation

The classical passage in the Sermon on the Mount that deals with self-defense and retaliation is found in Matthew 5:38-48. It reads thus:

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you.

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say unto you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." (RSV).

Exegetes have frequently pointed out the importance of noting the context of Jesus' sayings, that is, how his contemporaries would naturally react to the strange new teachings of the Nazarene. Can we imagine how men in those days might have responded to the words of Jesus?

Every age has its own specific world of ideas. That is true, of course, of the time in which Jesus lived. In the words of the passage that has been cited we encounter a certain Jewish orbit of ideas. We are dealing here, as Bornhausen has well demonstrated, with things and processes belonging to the sphere of Jewish civil law. What Jesus is saying to his Jewish contemporaries might be paraphrased in this fashion: "You, my disciples, are well aware how your fellow-nationals often fight for their rights before the civil courts. But I advise you: Do not judge your brothers! Rather suffer wrong! Do not retaliate when you are stricken. Hurl from you like a poisonous serpent all feelings of petty

revenge. Do not allow vengeance and hatred to corrode your hearts! Prove yourselves as peacemakers. For you are God's children. You have become wholly new, therefore, *become* more and more what you *are*. You who formerly believed in having to safeguard in your own strength and authority your injured rights learn to renounce. Take a back seat for the sake of peace, for the sake of your souls' ultimate good, for the sake of GOD who would redeem you. You no longer belong to yourselves but to God. Nor dare you ever forget that your heavenly Father is full of mercy and infinite goodness. He bestows gifts on all men and His sun shines over the good and the evil. Learn of me, for I am meek and lowly of heart."

We ask: Has this kind of self-retaliation that Jesus enjoined something to do with the passive resistance of the little brown man of India, the late Mahatma Ghandi? Or with the pacifist ideas of Tolstoy?

One thing seems certain that the apostle Paul would remind the quarrelsome Corinthians of Matthew 5:38-45 when he wrote I Cor. 6. When matters of mine and thine are involved, the disciples of Jesus do not run to appeal "to law before the unrighteous instead of the saints."

But we must penetrate still further into the relevance of this very important passage. The juncture, "You shall not resist one who is evil," is most interesting. Bornhausen has translated this passage thus: "You shall not go to court with the evil one." In this translation that differs considerably from the usual one the relation to civil law is expressed. Here we need not think of some impersonal power of evil that men encounter, but rather evil personified in humans, in people. From the standpoint of the Pharisees the evil man is the man of the people, the non-Pharisee, the sinner with whom the Pharisee has no truck nor fellowship. Now, it seems that Jesus is saying something like this: "You, my disciples, belong in the eyes of the Pharisees to the evil folk, the sinners, therefore they will beat you. If they have called me a Beelzebub, they will call you the same or worse. But do not mind it at all. Do not resist!"

At this point another remark is in order. I am thinking of what Jesus had to say about one being struck in the face. What seems at stake here is not so much the bodily injury as the disgrace involved in such a situation. The most shameful blow that could be struck in Israel was with the backside of the hand. The rabbis were accustomed to treat their grown-up disciples with plentiful beatings and boxing of the ears. It even happened that the rabbi spat into his students' faces. And they were patiently to endure it. Whether they actually did is highly questionable. But thus theological students were dealt with in those times. According to Jewish law the rabbi took the place of the father and hence he possessed the prerogative of discipline. He exercised his disciplinary rights for educative reasons.

It is in this perspective that we must try to understand Jesus' injunction not to resist the evil one. As though he wanted to say: "As my disciples you will receive henceforth plenty of beatings. But do not be overly concerned. Blessed are you when men, for my sake, despitely shame and abuse you, speak all manner of evil against you falsely. It does not matter, as you bear up under men's shameful treatment you are proving yourselves as the children of God's kingdom. These beatings are for your ultimate good. You are in God's school now, learning to endure and to triumph not by means of the carnal weapons of the flesh but through the weapons of the spirit overcoming the bulwarks of the enemy."

Ernst von Bodelschwingh, the father of the well-known Friedrich von Bodelschwingh the Christian philanthropist, was minister of finance in the Prussia of 1848. Due to the revolution of that year he had to resign his office. Being a convinced monarchist he was deeply shaken by the revolutionary upheavals of 1848. When he stepped from a train at Minden in Westfalia, a worker recognized him and jeered and cried: "Old Ex, Old Ex . . ." Turning to his children, who felt like retaliating the insult to their father, the ex-minister said: "Let him mock, children, it is good for us." That is the way a Christian speaks and acts when humiliated.

Jesus commands to his disciples the way of suffering since in this aeon the cross must ever be raised up. Those who now beat us do not escape their responsibility though we endure their slights. Some day God will judge righteously. Our only satisfaction lies in this: to endure the slights of men, to be patient in suffering, to be silent and to wait for God's ultimate judgment. How did the Lord put it? "Behold, I send you as sheep among wolves." This word came from the mouth of Him who is called the *Lamb of God*.

But Jesus goes a step further. Jesus sharpens his demands even more. The path of his disciples will be strewn with thorns. Many times their feet will bleed as they make their pilgrimage through this unkind world. Often their hearts will be torn as they suffer injustice and disgrace from the hands of men. But like their Master's life so their lives are to be one continuous *passion*. The servant is not above his Master. But not only are they to endure all this patiently for Christ's sake. Not only are they to remain pilgrims on earth, deprived of their rights, persecuted and being enslaved, but they are to bless their cruel tormentors, to love them with a holy, burning love. "But I say unto you: Love your enemies. Bless and curse not! do well unto them that hate you. Pray for those who offend and persecute you!"

Self-defense and retaliation!—The Christian's retaliation for disgrace and hatred is to proceed *actively* against their persecutors, not to be satisfied merely with *passively* resisting them. But the Christian proceeds to the attack against evil-doers not with the weapons of the flesh such as wrath, hatred, blasphemy, but with the weapons of the Spirit, the armour of a world-overcoming faith and a love that can pierce the hardest of hearts. Gather fiery coals on the heads of your foes! Disarm their hatred, even their worst and most fiendish hatred, with the power of love, the love of God your heavenly Father!

This is Jesus' teaching for his disciples and particularly for preachers and ministers! Truly, we do not wonder at all that Matthew ends his report of Jesus' Sermon on the Mount in these words:

And when Jesus finished these sayings, the crowds were astonished at his teaching, for he taught them as one who had authority, and not as their scribes (Matthew 7:28).

This doctrine is more than doctrine, it is life from the dead. It is life out of the bounteous life of God. Here is one greater than Moses, here is one greater than Ghandi, here we are standing close to the gates of eternity. The eternal light that is burning in Christ's message burns away everything that is human and earthborn. And we, too, though we be Christians, again and again are astounded when the holy earnestness of this doctrine cuts our hearts to the quick. This leads us to our last consideration, that is, to the question: How men in Jesus' time and in our own have reacted towards this strange and baffling doctrine of the Master of men.

The General Attitude Toward Jesus' Teaching

That the Pharisees should have been hopelessly scandalized by the teachings of the Nazarene is understandable and has often been pointed out. Martin Kaehler long ago remarked that "already in the introduction of the Sermon on the Mount there is at bottom the scandal of the Cross." Both Pharisees and scribes surely stumbled over the cross. They loathed Jesus because of his humility and his determination to suffer. For that reason they rejected him, for he was all too lowly for them. But the disciples also were scandalized, right into passion week, by the Master's will to suffer and die for the world's sins. Therefore we are not surprised that both in antiquity and in our own day Jesus' attitude toward the question of self-defense and retaliation has met with scorn or ridicule. Sometimes this rejection of Jesus has been refined, cool and detached, at other times opposition to it has been bitter and sharp. Goethe, the idealist, can pen these words:

What causes debts?
Patient endurance.
What makes men win?
Grab when you can.
What brings men honor?
By defending themselves.

Hebbel, the unhappy dramatist, warns: "Do not be beguiled by the doubtful virtue of humility into dishonesty against yourself. Humility has not built the world, but humility if it were possible, might yet destroy it." This writer is able to call Christianity "the poisonous venom of humanity and the root of all discord, all forms of weakness" and he indulges in this characterization of our most holy faith because he rebels against the cross bearing which Jesus commands.

Wherever we turn among the great of earth, most of them were agreed in their conviction that the demands of Jesus were either foolish, impractical or downright dangerous. These demands do not fit into *our* carnal way of thinking. Intentionally I say *our* way of thinking, for we are all involved in the same condemnation. That the children of the world thus adjudge the Lord's demands is still understandable, but, alas, every pastor knows all too well how often members of their churches nurse their wounded pride, how unforgiving many of them really are. When one writer, Ebers, in his *Homo Sum* says that "to forgive the enemy is inhuman" we cannot help but assent to his statement. Or when Agnes Gunther in her novel "*The Saint and His Fool*" writes with categorical firmness: "He who is able to love, must also be able to hate. To return hatred with love is something that no one bothers about doing" we readily understand. This indictment involves each one of us. Karl Heim, the eminent theologian of Tuebingen, has rightly said: "We cannot forgive a man who has destroyed our life." Indeed, as those who are estranged from God it is inhuman to forgive one's enemy. The doctrine of Jesus was so utterly new that the Cross was inevitable. That the pure Son of God was slain on a Cross, is our supreme sin and guilt, not only that of Romans and Jews. In view of the Cross even the best amongst us must bow his head in shame and repentance. But because Jesus suffered, because he died as he died, not only as a martyr, but as our Saviour and Redeemer who was fully identified with our sin, and because he himself lived out the dicta of the Sermon on the Mount to the very

bloody death of shame on Golgotha's hill, we frail mortals take new courage for a life under the Cross. We may in faith claim his overcoming and healing strength.

Jesus allowed himself to be beaten, yet opened not his mouth. Like a lamb is silent before its shearer Jesus endured the utmost disgrace in our behalf. Read prayerfully Isaiah 53 and adore the matchless love of God revealed in Jesus the crucified and risen Lord!

We, too, may walk in this path if we would walk *by faith*. "All things are possible to him that believeth!" The early Christians walked this path "through dungeon, fire and sword." Paul walked this path of gladsome cross bearing "through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger" (2 Cor. 6:4-5). In Soviet Russia poor, weak women prayed for their tormentors as they were cut down with the sword. Yes, this pathway is possible, gloriously so, not as an iron law, but as a fruit of God's grace in us. It is a hard, stern, and often cruel path, for it means that self must die every day afresh. But it is after all the way to glory, for Christ trod it before us. *Christians can return hatred, bitter, demonic hatred with love, the divine, holy, eternal love of God. They can do it through Jesus Christ, their Lord and Saviour.*

Persecuted for Righteousness' Sake

BY GUY H. RANSON

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

"Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you" (Matthew 5:10-12).

We speak adoringly of the beauty and truth of the Beatitudes. But I wonder how much we either understand or believe them, particularly this eighth beatitude. We do not realize that these are the hard things of the Gospel.

There can be little doubt, I think, that Matthew intended the Sermon on the Mount to be the new law of the Kingdom of God to succeed the Mosaic law of the covenant with Israel. (Matt. 5:17-20). It is not law arbitrarily imposed upon men but law which expresses the nature of the Kingdom.

The Beatitudes express both the characteristics of citizens of the Kingdom of God and the nature of the Kingdom itself. The reference is to both the present and the future. Blessed is the one who both now and hereafter fulfills the conditions of the Kingdom of God.

The Meaning of the Eighth Beatitude

The meaning of *blessed* (*makarios*) is expressed in divine terms in I Timothy 1:11, where the writer says that he has been entrusted with the Gospel of the blessed God. In 6:15 he says that blessed is the King of kings and Lord of lords by whose will Jesus Christ appears. The condition of the God who gives the good news of redemption is blessed.

This is made known in human terms in John 13:12-20. Jesus washes the feet of his disciples and tells them that they are to do humble service as his followers. In verse 17 he says, "If you know these things, blessed are you if you do them."

Blessed, then, is the condition of the man who is in that state for which God created him and to which he has been redeemed by Christ. It is not, as we so often read it, the happiness of the Hedonist or natural man. Rather it is the antithesis of this. The happiness of the natural man is that human feeling which comes from success in the world which can be measured in terms of honor, power, wealth, or pleasure. The blessedness or happiness of the Beatitudes has a divine rather than a human point of reference.

Those who are *persecuted* (*dediogmenoi*) are made to suffer for righteousness. These are not passing through a special experience but are under constant trial. Those who bear this persecution learn to rejoice exceedingly because thereby they are brought to understand both the Father who gives his Son and the Son who bears the cross to redeem them. By this persecution they understand the nature of the Kingdom of God. Persecution is a sign of the Kingdom and it brings the reward of knowing Christ and his Kingdom and of doing the will of the Father.

Righteousness (*dikaiousune*) is what God is by nature. The one who by the grace of God in Christ denies himself and loses his life, takes up the cross and saves his life by being related to the righteous God, is righteous as God is righteous.

One who is persecuted because he dedicates himself to this righteousness is the one who is blessed. He is made to suffer because he is in the condition which is acceptable to God. This is stated not only as a warning that men may be prepared to suffer but as a promise. It is what must necessarily come to those who live by the Kingdom of God in this evil world. They are not to fear persecution but to rejoice, because they understand the Gospel of the Kingdom in this situation.

The Question for Us

The question for us is, "Will we accept the Christian rather than the natural, worldly, or Hedonistic meaning of blessed?"

We are invited constantly to accept the worldly blessedness. We wish to say, "Blessed are you when you succeed in the world." We like to believe that success is the sign of divine blessing, because this is the belief of the world.

The proof that we most often give that our denomination is being led of God is our success. The sanction given for doing things as we do them is that we succeed by these means. We appeal only secondarily to the Bible and to the Christian witness throughout the ages; our primary appeal is to our success. And what kind of success? The gain in numbers, the enlargement of buildings, the increase of giving, the increase of power and influence, and the improvement in the esteem in which we are held by the world.

When people speak well of us we are happy, unmindful that in this beatitude Luke quotes Jesus as saying, "Woe to you, when men speak well of you" (Luke 6:26). We have grown to like success so much that we intend to do nothing that will jeopardize it. We will not even stand for righteousness if it endangers our success in the world.

In the first period of Christianity the Church and the world were at enmity. The Church was offered official recognition, the status of a legal religion, if it would compromise with the world. The Church refused, because it had to be free from the world in order to be faithful to Christ. It was said that the Christians had "turned the world upside down" (Acts 17:6), and so they had. It was not their primary aim to transform society but to be faithful citizens of the Kingdom of God. But the world, the kingdom of the Devil, was at enmity with the Kingdom of God. The Church demanded, therefore, that the lives of men must be changed in their relationship one with another. This is the burden of the writings of the earliest Christian Fathers. Their works are primarily ethical. Presently the Romans realized that either the Church must be wiped out or the Roman way of life would be changed. The Empire then persecuted the Church, but it was the Church that triumphed.

Then a strange thing happened. Or was it so strange? No sooner had the Church won a victory over the world than

it succumbed to the world. Between 311 A.D. and 404 A.D. the Church was made a legal religion, then the favored religion, and finally the official and only religion of the Roman Empire. It was then that the Church fell. The masses were swept into it. It became as much the religious expression of the world as of the Kingdom of God.

At the time of the Reformation the Reformers declared anew that the Church must be distinct from the world. It said that those who would follow Christ must do so in the social institutions of the common life. Again they were not primarily social reformers, but citizenship in the Kingdom of God required a change in the social affairs of men. They realized anew with Luther that the world "lieth in the Evil One" and that men must be obedient to God's Kingdom rather than to the world. Again they realized the meaning of "Do not be conformed to this world but be transformed" by God (Rom. 12:2).

Baptists belong to the radical wing of the Reformation—to the Anabaptists. The Anabaptists differed from the Lutherans, Zwinglians, Calvinists, and Anglicans in that they wanted a more radical separation from the world. It was for this reason that Baptists have demanded the separation of Church and State. It is required that the Church be free from the support of the State in order that the Church can be the voice of God to the State and to the other social orders. If we would be true to our heritage, then, we must be concerned for the world but make no compromises with it. We must relearn what it means to be "in the world but not of the world."

Our Present Situation

Are we faithful to our heritage? I believe that the answer is "no." At least we are in large part unfaithful. What we do is to say, "We have no concern for the world." This has left us in the position of accepting the world wholeheartedly while being blinded to the fact that this is what we are doing. Thus we have accepted the world and we live by its standard while deceiving ourselves to believe that we live by the standard of the Kingdom of God.

Perhaps two concrete illustrations in two areas of contemporary social life will clarify the point. One is from economic life. Recently I received a letter from a friend who is vice-president of a bank and a Baptist deacon. He asks, in substance, "What is one to do about the antithesis between the demands of the Gospel and those of economics?" He continues, "I go to church on Sunday and learn that the essence of the Christian life is to deny myself and take up the cross. From Monday through Saturday I learn that the essence of economic success is to assert myself and gain all that I can." It has become clear to him that there is enmity between the kingdom of the world and the Kingdom of God and that he must choose between the two kingdoms. He has found in his own experience that to live by the Kingdom of God is not to find success in the world. His problem is not unique. All of us, like him, must realize that if we are to be faithful to the Kingdom of God we must reject success by worldly standards.

The second illustration is in the area of race relations. The New Testament clearly and distinctly teaches that the cross of Christ creates new men who are one in the Kingdom. Distinctions between Jew and Gentile, Greek and barbarian, male and female—Negro and white—are removed (Gal. 3:28; Rom. 10:12; Col. 3:11). Do we live by this standard? No. We live by the worldly standard which says, "God is a respecter of persons and He made one race to dominate another." Recent difficulties of some of our pastors who have preached the New Testament indicate that dedication to Christ brings persecution.

There are two reasons why we live by the standard of the world rather than that of the Kingdom of God. The first is that we have become so conformed to the world that we understand the New Testament to teach that our object is to succeed according to the world. The second is that even when we understand that the Gospel is the antithesis of the world, we will not accept the Gospel because we do not wish to be persecuted for righteousness' sake.

Conclusion

I conclude with a paraphrase of part of Dostoyevsky's imagined conversation between Jesus and the Grand Inquisitor in *The Brothers Karamazov* (Book V, Chap. 5). Jesus has come to Seville at the height of the Spanish Inquisition. Jesus' orthodoxy is questioned and he is imprisoned. The Grand Inquisitor examines Jesus and recognizes his true identity. He says to Jesus, "You had your chance and failed. Satan offered you the kingdoms of the world if you would bow down and worship him. But you refused. You chose to suffer on the cross and rejected rulership over men. You could never win the world your way, but we have conquered the world for you. See how powerful and wealthy your church has become. Do not force your church to crucify you anew. Please go away and leave your kingdom in our hands." And so Jesus went away. The church that went by his name succeeded in the world. But it was a substitute for Christ's Church and not the one in which he is the reigning Lord.

We need to ask ourselves when we are proclaiming the success of our church, "Is this church which is succeeding really the Church of Christ? Or is it *our* church?"

We are not compelled to be Christians. We respond to God's grace in Christ by our own choice. We are not forced, therefore, to be persecuted. However, if we accept the Gospel we are obligated to live by the whole Gospel and to bear the persecution that it brings.

Missions and Communism

BY OSCAR RINELL

There is a Communist global strategy in operation, which in less than forty years has succeeded in dominating 800,000,000 souls, a third of the world's population. It is an immediate threat to several hundred million more. Communism represents the greatest single challenge the Christian Church must face in our time. No greater challenge to Christianity has emerged in the world since the birth of Mohammedanism—and it has broken in upon humanity for the same reason that Islam did, because the Christian community was untrue to its essential task. It is a challenge the Church can meet only by the rediscovery of the power of its faith and a new awareness of its responsibility for the social order.

Communism—A World Religion

When we consider the theory and practice of Communism, what do we discover as the authentic roots of this militant faith? Is it too much the claim that, conceived in terms of this material world, Communism has all the necessary characteristics and commands all the loyalties of religion?

Marxist Communism is a religion. The Communists would violently deny this, as they profess to be atheists. If the word "religion" is reserved for attitudes and movements which explicitly recognize dependence upon superhuman beings it, of course, does not apply. But if religion is defined as man's relationship to whatever he regards as ultimate or to whatever he trusts most for deliverance from the evils and hazards of life, then Communism is undoubtedly religious. Communism occupies the place in life for the convinced Communist that religions occupy in the lives of their adherents.

Communism has the essential characteristic of a religion in that it proclaims a doctrine and a way of salvation. This new faith has a special attraction because of its complete this-worldliness. It is salvation here and now with "beyondness" eliminated. It promises deliverance from present

evils. It offers bread, life, freedom, meaning in this tormented and empty, hungry and thirsty age. It promises a new world. It is salvation universal both in geographical extent for all men and in its inclusive control of all aspects of a man's life. It is in fact the first universal salvation religion to put its entire emphasis upon this life and this world.

An apocalyptic vision of this saved world is one of the most powerful elements in the faith of Communism. Communists in every part of the world claim that they have the key to the march of the events in our time. They believe that they have reached a scientific understanding of the process of history. The victory of the proletariat is a foregone conclusion. Capitalism is in its death-throes and is doomed. Triumphant in its power to produce but lacking power to distribute, it has brought into existence the very forces that are undermining it: on the home front economic exploitation and injustice, on the foreign front desperate and destructive wars. Marxians not only believe that Capitalism and Communism are locked in mortal combat, but that in the conflict, by an inexorable necessity inherent in the structure of history, Communism must prevail, and that when it does prevail it will usher in the classless world society, the sovereignty of the people, the long-looked-for, long-sought Utopia. For the Communist this is no academic theory. It is in his religion, his philosophy, the explanation of man's past and the clue to his future. Communism, then, is also a religion of faith and hope.

This faith of Communism issues in another powerful religious quality, that of belief in the power to change human nature. This change is not effected mystically from within. The Marxist view of man, which is the expression of Dialectical Materialism and Economic Determinism, claims that all history and all culture—all human reality—is at base economic. Economics is at the center of history: it is matter in historical form, as Lowry rightly expresses it. But it is not merely history that is economically determined. It is also man himself—man in the marrow and fibre of his exist-

ence, man in the full extent and totality of his interests and achievements. Man is an economic animal. He is not determined by anything inherent in himself but by his environment, his social existence.

Another outstanding religious quality of Communism is its sense of social justice. This was born in Communism at the very outset, for it breathed in Karl Marx. The son of a Christian-Jew, he found first in Isaiah and then in the Sermon on the Mount the highest truth about life. Marx espoused the idealist philosophy of Hegel in his university days, was converted to materialism by Ludwig Feuerbach, became a Socialist under the influence of Proudhon, and undertook as his lifework the elaboration of a scientific foundation for Socialism. The unconscious ethical passion derived by Marx from his Semitic inheritance is the root of Communism in its religious aspect.

Many other features, such as saints, infallible scriptures, and sacred pictures and places, have their analogues in Communism. The three outstanding figures of Communism are: Karl Marx, its Prophet and Lawgiver; Lenin, its Revolutionary and Messiah; Josef Stalin, Dictator and Creator of State Capitalism. Their pictures have become objects of reverence, their writings the infallible scriptures of a new orthodoxy; and the mausoleum in the Red Square at Moscow is the scene of an incessant pilgrimage of devotees, who pass continuously by the embalmed bodies of their leaders.

As a result of the Communist world revolution there is what we can almost call a Church community. One has the feeling that Karl Marx unconsciously carried the Jewish conception of an elect people into his idealization of the proletariat. The Communist Party is organized into the ruling class and invested with a messianic character and mission.

Why People Become Communists.

Communism has become a religion, the greatest secular religion in our time. It has its orthodox theology, its complete world view in which all thought and history and integrated and in which the life of every individual Communist finds

its significance. Those who are won to it often pass through a powerful conversion experience, believe blindly every article of its creed, and commit themselves without reserve to the cause.

The growing faith of Communism makes the examination of the reasons why people become Communists much more than an academic exercise. It is obvious, of course, that what brings a man to accept Communism must vary in different parts of the world and in different social strata.

This movement has a great appeal for millions of people. It exploits the "new hope" which has been born in the masses of the poverty-stricken and exploited around the world, the hope that their condition can be remedied, that poverty is not inevitable, that a better material life is possible for all in this day of technological development. Before these people looms the fact of Russia. Thirty years ago Russia was also a backward nation. But Communism claims to have changed all that. Illiteracy has been abolished; education and cultural advantages are available to all; socialism plus electricity has made Russia perhaps the second most powerful industrial nation in the world.

In colonial territories Communism proclaims itself the champion of the oppressed, the outcast, and all who are dissatisfied with the status quo. It represents the right of the nationals against foreign rulers; it affirms the importance of preserving national cultures; it denounces poverty and disease and blames their existence on the ruling power; it alleges that the ruler is intent only on his self-interest and the exploitation of the nationals. To the poor, who are ill-housed and hungry, and to the educated, anxious for power, this is an appealing gospel.

But Communism also comes as a faith which fills the spiritual vacuum of our time, especially among intellectuals who are looking for a framework of meaning for their lives. To those who have never known Christianity or have abandoned it, who are dissatisfied with an endless round of meaningless activity, here is a faith and a cause. Arthur Koestler, in *The God That Failed*, has shown us what the

acceptance of the new faith means to a lost soul. He writes of his own conversion experience: "As I read Marx something clicked in my brain which shook me like a mental explosion. To say that one had seen the light is a poor description of the mental rapture which only the convert knows. The new light seems to pour from all directions across the skull; the whole universe falls into a pattern like the stray pieces of a jigsaw puzzle assembled by magic at one stroke. There is now an answer to every question."¹

In countries where great changes are needed and where the Communist movement is the one movement that promises results, Christians are tempted to take the position that they will support some aspects of Communism and reject others. The answer to this position must take the form of grave warnings based upon what we know about the nature of Communism and on the record to date in countries which have been under Communist rule for several years and that the good elements in it have turned out to be the entering wedge for evil, as Bennett has well said.

The attitude of Communist Governments toward religion

There is no record of any country adopting a Communist Government as a result of a free vote. Where Communists are in power they have seized power by one means or another. During the period of revolution and of the dictatorship that follows, tactics of deception and methods of terror are used against all opponents of Communism. We can mention Stalin's policy of eliminating the kulaks as a class. What is the attitude toward religion in countries under a Communist or a Communist-dominated Government where opposition to the Communist line is suppressed and the Communist doctrine and practice dominates all parts of life?

The theoretical rejection of all forms of historical religion by Communists is as thoroughgoing and complete as it can be. Religion is rejected as anti-scientific superstition. Religion is rejected as a support for social reaction, as an opiate of the people that turns their attention away from the revolutionary task of changing social institutions in this world.

1. Crossman, R. (ed.): *The God That Failed*, p. 32.

Religion is rejected as having no function at all after the Communist order has been established. Since it is regarded as humanity's way of escaping from the evils that are caused by all previous social systems, it can be expected to wither away when the Communist society has overcome the evils which create the need for such an escape.

There has never been any variation in the ultimate objective of Communism with regard to religion. It remains the same. Only the methods which are used for attaining the objective change. Persecution has been tried in Russia on a big scale at various times between 1920 and 1940, and must be judged to have failed. In the religious field a kind of settlement seems to have been reached in the Soviet Union. It might be termed a *modus vivendi*, for it permits some sort of life to the churches within the Soviet State even though by our standards it is a restricted life. It seems that those in authority came to the conclusion that a few more years must roll by before the Church disappears from the lives of the people. While it remains it can be used for Communist ends. It is a useful weapon in propaganda and other activities. The present *modus vivendi* in the Soviet Union seems to be a model for other Communist countries. The basic attitude toward religion does not vary at all. There are variations, but these occur in tactics and strategy.

Persecution in Communist countries definitely aims at weakening and destroying the churches. The isolation of churches is carried out in order to bring them more completely under the power of the State. Attacks begin with extensive and intensive propaganda through the press and radio. Churches and missions are accused as tools of capitalists, as the agents and spies of foreign States, and their faith is of course ridiculed. A second step is to confiscate all church and mission property and to rob the churches of financial independence.

The next step is to turn the churches out of the national system of education. All education is put into the hands of the State, church educational and medical institutions being forcibly taken over. Besides controlling schools and hos-

pitals, Communist governments very soon take over all youth organizations. The educational system as a whole is of course used to instill into the young principles of Communist philosophy, and to counteract religion by teaching a materialist outlook on life which brands religion as unscientific nonsense.

A step affecting the Church even more directly than those already mentioned is the terrorization of the natural leaders in the religious field. This is part of the explanation of the various trials. In a Communist State the secret police is all-powerful. There is a general reign of terror and spying which is used to keep the population in check. In addition to this, special measures are often taken to remove those Christian leaders who might become leaders of resistance. The aim is to leave the Church without leadership. In Communist China there was an enforced withdrawal of Christian missionary forces. When people are sent away to corrective labour camps and the like, no doubt the reason given is a political one. In a Communist State the laws are such that *anyone* can be accused and convicted of a political offense whenever it suits the Government.

The situation is not simple, and there are variations of method and legislation in different countries. But the fundamental Communist objective remains simple, though it is often disguised.

The World Mission of Christianity

We have seen how Communism has become a new universal salvation religion. We now turn to the world mission of Christianity. The most conspicuous and potent internationalism is the Christian missionary enterprise. In every nation are found its representatives, men and women who have gone out from their native countries moved by a great love for God and humanity, imbued with an unfaltering faith in the gospel and in persons of all races, exemplifying in their ministry the spirit of fellowship and service.

Christianity's greatest rival for the spiritual allegiance of mankind is Communism. In a report to the Church of Scotland the following observation was made: "For the

first time in the history of the Christian era there has arisen on the traditional soil of Christendom, within a civilization whose foundations were to a very large degree built by the Christian Faith and the Christian Ethics, a Movement whose explicit purpose is to eradicate those basic principles—belief in the sovereignty of God, freedom of thought, speech and worship, the sacredness of personality, and the absolute supremacy of Christian standards of life—and to substitute for these another radically different way of life, based on atheistic materialism, the suppression of freedom, the sacrifice of the individual to the juggernaut of collectivisation and belief in the absolute power of the economic forces in history and in society. There is a profound conflict between these two radically different ways of life. The strange paradox of our age is that Christendom, the matrix of Western civilization, has given birth to a monster that is taking steps to destroy her. We must be prepared to see in the success of Communism something of a judgment of God upon the failure of the Christian Church. What makes the predicament of modern man so tragic and critical is that there has been in Western civilization a very considerable apostasy from those fundamental principles which form Christianity's basic contribution to its construction and culture."²

The attitudes of Christian churches and Christians vary towards the Communist regimes of the countries in which they live. Many Christian leaders have been executed or arrested. Churches have been closed and property confiscated. A Communist leader has said that religion is like a nail: the harder you hit it the deeper it goes. The Communist hopes of rooting out religion will—as far as Christianity is concerned—be defeated, whatever temporary defeats the Christian faith may have to suffer. The task of even living in a totalitarian Communist State is a strain of which most of us know nothing. The main objective of the churches in Communist countries seems to be to keep the work of the church going, so that the faithful may be supplied with the Word of God and spiritual care, and in order

2. *The Challenge of Communism*, SCM Press, 1952, p. 6-7.

to do this to maintain as far as possible the structure and organization of the Church. The church must limit its activities to religious worship inside the church. Evangelism in order to win outsiders for the Christian faith is forbidden. As regards the Government, the Christians on the whole try to cooperate as much as possible without compromising their consciences. It is undoubtedly a fact that a number of Christians have embraced the Communist ideology. We must remember that Christians behind the Iron Curtain are not permitted access to information. All they know comes from the Communist propaganda machine. The material for their judgment is therefore both inadequate and one-sided. Is it surprising, then, if their ideas are not always the same as ours?

The Christian Challenge to Communism

In its aggressive bid for supremacy, Communism has rightly discerned in Christianity its most dangerous rival. There are resemblances between Christianity and Marxism, but even more marked differences. There is a Christian challenge to Communism.

Christianity cannot accept the godless universe of Communism nor the philosophy of history based upon it. For the Christian the issues of history are not solely in the hands of natural forces or human forces. They are in the hands of One who is Creator of the universe and transcends both nature and men. The ultimate power in history comes from beyond history. The creative and redeeming energies of God reveal Him as the God of the universe and Lord of history.

There can be no reconciliation between the Christian and the Communist views of man. Christianity teaches that God is the Father of all, and that all men are of value in His sight whatever their nationality, race or color. The Christian believes in the value and dignity of the individual, since man is made in the image of God and endowed with spiritual capacities. He is called to be a son and must have freedom so that he may live as God intended. A man's soul outvalues all material things in the world. Personality is the highest

category. Christians refuse to accept the Communist view that the individual has no rights of his own and should become a cog in the machine, a submissive unit in an all-powerful State.

Christianity opposes the Communist view of ethics. The Christian principle of right and wrong is rooted in the eternal order of God. The law of God is above the laws of nations and societies. At all costs man must obey the commandments of God. In atheistic Communism the State is the final criterion of truth. So evidently morality is what the Communist State says it is, and the State can do no wrong. For the Communist man is a means; the end is the State. So long as a man serves that end he has value, but only so long. Where Communism prevails the freedoms which the Christian cherishes have disappeared. Any action is justified if it promotes the Party's interests and the welfare of the State. So the revolution which begins in the fight for social justice, for the end of oppression, for equality and freedom, ends in tyranny, in the suppression of the individual, in stark terror, because it is based on insufficient moral standards in Communist philosophy.

Christianity refuses to accept the Communist view of revolution. Christianity does take into account the tangled web of human life, and the fact of sin. It is more realistic than Communism in taking sin seriously. For sin is far more than the stupidity of a doomed class or deviation from the Party line: it is the greed, ambition, vanity and fear in the heart of every man. Christianity is nearer the facts of life when it says that sin is real and universal, that all men are under the judgment of God, and that all need forgiveness and salvation. Christianity is a spiritual revolution. "If any man be in Christ, he is a new creation." Jesus Christ brought into the world spiritual dynamite. He inaugurated permanent revolution.

Christianity cannot accept the Communist view of an ideal social world order. Christ taught that the ultimate and immediate Reality is God, that we are His family; that the goal of human society is brotherhood. The proletariat is the

one and only messianic class, according to Marx. The proletarian class is, however, made up of human beings, blended, like all of us, of good and evil, of nobility and degradation, of wisdom and stupidity. "God is no respecter of persons," and there are no superior races or classes. No human race or class is morally and spiritually capable of building a perfect society.

The Communists refer contemptuously to Heaven as "pie in the sky" but speak glowingly of the classless, stateless millennium in "the sweet by and by." Communists dream of achieving economic material comfort on a world scale. The Christian believes the goal of history to be the Kingdom of God. Confident in both the will and power of an Almighty Father to achieve it, the Christian is bound to give absolute loyalty and enthusiasm to building the walls of that eternal City of God whose plan is already laid up in the heart of the Father.

The Christian Response to the Challenge of Communism

The result of our examination of the Communist philosophy makes it perfectly clear that here is a system which is fundamentally and irreconcilably opposed to the Christian outlook. How then are we as Christians to respond to this movement as it spreads across the world? What is the Christian answer to the challenge of Communism, especially in those areas in which Communism has not yet taken control?

Western civilization can answer Communism only by positive and constructive action. It cannot fight Communism on the battlefields and expect to win lasting victory. As a power movement, Communism must be stopped by force. As an ideology, it cannot be stopped by force. The tractor is in the end a weapon superior to the tank. The fire in the hearth sheds more warmth than a flame thrower. There are those who see Communism as primarily a social and economic phenomenon and think it must be met only on that plane. This view is erroneous, since it overlooks the essentially religious character and power of the movement. There are those who look on Communism as primarily a religion,

the response to which must occur only on the religious plane. This position is equally unsatisfactory, because it ignores the revolutionary situation and the necessity of social and economic change.

To meet effectively the challenge of Communism, the Church must go beyond these one-sided positions to one that is more thoroughly Christian. Richard Shaull gives the solution in a nutshell: "Communism must be confronted by a spiritually powerful Church, equipped with a relevant biblical theology and willing to accept its God-given responsibility for the social order. Nothing less is truly Christian; nothing less will meet the challenge of our day." I am indebted to this outstanding Presbyterian missionary for some of my closing thoughts.³

(1) *The challenge to theology.* The Communists have confronted a world lost in meaninglessness with a clearcut comprehensive world view and philosophy of life which can provide the framework for a meaningful existence. Now Christianity certainly has a world view, a theology, an explanation of what God is doing in the world, that gives meaning and purpose to the lives of individual men and to history. Yet how tragic has been our failure to present clearly and consistently that complete and comprehensive message in our world mission.

The Communist has an integrated philosophy which is constantly being presented as a whole; it forms the background of all discussion and teaching. In contrast, all too often our preaching as well as our educational program presents isolated fragments of Christian truth.

Communist thought is relevant to the human situation today; it explains life and society in order to change them. All too often Christian theology appears unrelated to the supreme concerns of men living in our generation.

For the Communist, "eschatology" is all-important. Much of his power lies in the hope his faith inspires. Christians are far from making our hope for this world and the next an integral part of our theology and our preaching.

3. Shaull, M. R., "The Communists Confront Us!" *The Christian Century*, November 28, 1951.

(2) *The challenge to evangelism.* Communism has shaken the world because of the evangelistic zeal of its members, who hold in their hands, so they believe, the one hope for the world's salvation and cannot rest until all men have accepted it. The supreme tragedy of our church today is the fact that the Communist is so passionately evangelistic, while many Christians are so complacent about spreading our faith. To meet that challenge a new evangelistic zeal must develop in the Christian Church. Christians must know their faith and give an intelligent reason for holding it and witness confidently to it as good news. We, too, must use every means of mass communication which science has put at our disposal.

(3) *The challenge to social action.* Communism has achieved such tremendous power because it has united theory and action, a total world view with a clearcut program of social change. Our separation of theology and ethics has been fatal in our missionary enterprise. On the one hand, we have had a concern for the ethical problem, the so-called social gospel, without at times a theology, and therefore, without a criterion of truth nor a basis for dynamic action. On the other hand, we have had a theology totally divorced from the supreme problems of men and life, concerned with certain legalistic norms of relatively little significance.

If we as Christian missionaries hope to speak a relevant word on those frontiers where Communism is strong, we must have a vital faith which will provide a motive for concern about social injustice and a dynamic for social action, a theology which will force Christians to become involved in all areas of social, economic, and political life with a passionate desire to bring them under the Lordship of Christ.

The churches should take an open and fearless stand against social injustice and for the promotion of justice between class and class, between man and man. Filled with the love of God, they should be in the vanguard of the attack on poverty, hunger, bad housing, unemployment, and ignorance. Christian love for neighbour should be expressed by striving constantly to make a better life possible for all. The Christian Gospel is for the whole of man, for his body and mind as well as his soul.

(4) *The challenge to Christian living.* Anyone who is in contact with Communists is overwhelmed by the sense of commitment which their faith has inspired in them. For them no service or sacrifice for the cause is too great. We have not taken our faith as seriously and earnestly as the Communists. We stand rebuked and need a re-baptism of the Spirit. The Christian answer to Communism consists essentially in a positive and demonstrably superior way of life here and now. The Christian Gospel is irresistible only when expressed in a Christian life. Its claims to transform personality and to make all men good is established only by such lives. The revitalized Church should show a living and warm-hearted fellowship. Millions are asking for fellowship; for the Christian Church should offer it to them. The true Christian character is superior to the true Communist character. For in addition to zeal, loyalty, self-sacrifice, the Christian exhibits the virtues of love, patience, meekness and joy which the Communist lacks.

Leonard Constantine closed his article on "The Gospel to Communists" with the following words: "Communism is a gospel of liberation, and it is being preached with persuasive and compelling force among the peoples of Asia, who long to be free from their economic, social and political chains. But what a mockery liberation has become for the millions who found that it has broken some chains only to shackle them with stronger chains. True liberation is found where Christ comes to a man, liberates him from the fears and sins in his own heart and sends him forth to liberate society. That is the Gospel which we preach, liberation in Christ. 'If the Son shall make you free, ye shall be free indeed.' That is the deepest revolution of all. The Bible is a revolutionary book; far more dangerous than any of the Communist's gospels. The revolution of Jesus is far more radical than that of the Communists. But it is a costly revolution: it was achieved through the Cross, and only as we follow Him, and accept the Cross in our own lives and in the life of the Church, can we become instruments of that revolution. Are we prepared to pay the price?"⁴

4. *The International Review of Missions*, April, 1952, p. 215.

Buddhist Renaissance

BY HERBERT C. JACKSON

Professor W. MacMahon Ball, in his book *Nationalism and Communism in East Asia*, characterizes contemporary Asia as in a three-fold revolution: revolt against Western colonialism; social and economic transformation; the determination that Asia shall be its own master.¹ Japan's attempt to achieve these aims by military conquest, though failing directly, served indirectly to accelerate greatly this revolution, especially in the enhancement of Asia's self-consciousness. Assuming the form of independence movements at the national level, so that more than a billion people today live under different governments from what they did a decade or less ago, this self-consciousness has produced an emotional nationalism which many observers hold to be an almost insurmountable barrier against the emergence of any sort of Pan-Asianism.

The Asian revolution has a fourth fundamental aspect, however. It is a revolution in religion, of dimensions unknown for centuries.² Though intimately interwoven with and frequently supported by social and political factors, in a fashion similar to the Sixteenth Century Protestant Reformation, the revolution in religion must be understood as a true religious revival and not merely as one of the manifestations of indigenous self-consciousness. It must also be seen to be ultimately more important and determinative than the socio-economic-political elements. Despite the success (by certain reckonings) of modern Christian missions, both Roman Catholic and Protestant, only 1.1 per cent of the population of Asia has become Christian. The major effect of Western cultural penetration has been initially to destroy the old

1. W. MacMahon Ball, *Nationalism and Communism in East Asia*. New York: Cambridge University Press, 1953), p. 1.

2. Cf. David G. Moses (President of Hislop College in India), "Christian Missions in the New Asia of Today" (unpublished address before the American Advisory Committee of the International Missionary Council, March 8, 1944), p. 5 of mimeographed copy.

religious and social loyalties in already decadent civilizations, and then in the residual vacuum of spiritual purpose to provide the matrix out of which arise the conscious need and demand for a new code, a new certainty, a new religion.³ Christianity makes little appeal as being the new religion needed. Apart from its handicap (which largely disappears once a nation achieves its independence) of being conceived as the religious arm of Western colonialism, Christianity is viewed on the one hand as having produced the kind of culture that could precipitate the world into the holocausts of two global wars in the Twentieth Century, and on the other hand as failing to cope adequately with the disintegrating cultural changes on its own ancient soil, the West. Thus since the 1930's a marked change has taken place in the non-Christian attitude toward Christianity, with resurgence of the belief that Christianity is inferior to the alternatives Asia itself can offer.⁴ Typical of this trend is the recent decision of Dr. B. R. Ambedkar, famed as the leader of India's "Scheduled Classes" and member of the parliament of the Republic of India, to become a Buddhist convert and an aggressive leader in spreading that religion again in the land of its birth.⁵ Two decades ago there was great anticipation in the West that Ambedkar was going to become a Christian, bringing the outcast community overwhelmingly with him.

Multitudes in Asia have been finding the answer to this new religious need in Communism, for as MacMahon Ball so well points out, "it is not poverty, but the way people come to feel about it that may create Communists."⁶ In this connection it is important to note that Russian Communism (un-

3. Ball, *op. cit.*, p. 3.

4. Joseph M. Kitagawa, "Christianity, Communism, and the Asian Revolution" (unpublished address before the Institute on Christianity and Communism, sponsored by the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A., Chicago, January 28-31, 1955), p. 3 of mimeographed copy.

5. *Christian Century*, LXXII, No. 14 (April 6, 1955), p. 433.

6. Ball, *op. cit.*, p. 3.

like Marxism which may be viewed as a Christian heresy) is Oriental rather than Occidental in temperament.⁷

In the Bay of Bengal area, however, Theravadin Buddhism in its dramatic and vital renaissance is at once determining (1) to provide the religious need, not only of Asia but of the world, (2) to counter the Communist appeal by inculcating its own outlook on poverty, which in essence is a thorough-going rejection of materialism, (3) to be the means of effecting a close-knit Pan-Asianism, seen otherwise to be a hopeless ideal, and (4) to provide the world with a recourse against the threat of annihilation which confronts this atomic age. The Venerable Kiriwattuduve Siri Pan-nasara Nayaka Thera, Principal of the Vidyalandara Piri-vena in Ceylon, in the initial Pali Speech on the opening day of the Sixth Great Council of Buddhism last May declared:

It is indeed auspicious, friends, that we, all followers of the Enlightened One, of different nationalities and of different colours, assemble here, see one another, and discuss and rehearse the Dhamma together . . . We, the followers of the Sakyamuni Buddha, fervently believe that there is no other remedy than the message of the Enlightened One, perfect and pure, with its doctrines of peace, non-violence, soullessness and self-control, if this great

7. In 1952 the Government of Burma was still circulating a booklet, *The Burmese Revolution*, containing a speech by U Ba Swe, Secretary-General of the Burma Socialist Party and President of the Burma Trades Union Congress in which he declared that the Burmese revolution was impossible without Marxism as a guide, but that Marxism, by identification with Russian Communism, had become badly misunderstood. U Ba Swe then sought to point out that while a Buddhist could not become a Communist, he could, and well ought, be a Marxist. Communism, he said, may be anti-religious, but Marxism is not. He concluded that "Marxist theory is not antagonistic to Buddhist philosophy." This statement is categorically denied by many, if not most, leading Buddhists. Francis Story an influential English convert living in Rangoon, declares that the metaphysic of Buddhism is antithetical to dialectical materialism. Cited in Charles S. Braden, *War, Communism, and World Religions* (Harper, 1953), pp. 107-110. But the government, which is promoting the revival of Buddhism in large measure to counter Communism, is avowedly Socialistic.

danger (cultural if not human annihilation) is to be averted and eradicated.⁸

The contemporary revival of Buddhism manifested itself in strength immediately upon the cessation of Western colonialism. "After attaining their Independence the Asian countries were able, each in its own way, to begin propagating the Sublime Teaching."⁹ The purely religious expressions of renaissance appeared in Ceylon, the acknowledged fountainhead of the most orthodox, scholarly and scriptural Buddhism from the Third Century B.C. onward. The All-Ceylon Buddhist Congress, in its twenty-eighth annual session in December 1947, unanimously passed a resolution that the Congress should invite representatives from all the Buddhist countries to a World Buddhist Congress to be held in Ceylon in 1950.

This Congress was to be held for the purpose of bringing closer together the Buddhists of the world, of exchanging news and views about the conditions of Buddhism in different countries, and of discussing ways and means whereby the Buddhists could make some contribution towards the attainment of peace and happiness, so that when the 2,500th year after the Passing Away of the Buddha was reached in 1956 C. E. the whole world would be closer to the Buddhist Way of Life.¹⁰

This World Congress organized the World Fellowship of Buddhists. A Second Congress met in Japan in 1952. The Third Congress was planned to meet during the Second Session of the Chattha Sangayana (Sixth Great Council of Buddhism) so that delegates might observe the most "unprecedented event in the history of Asia" at first hand.

8. Pali Address published in *The Light of the Dhamma*, II, No. 3 (July, 1954), pp. 38-39; English translation, pp. 40-41. The Theravadin (School of the Elders) or Hinayana countries, representing pristine Buddhism, i.e. the "followers of the Sakyamuni Buddha," are Ceylon, Burma, Thailand, Cambodia, and Laos.

9. U Ohn Ghine, Editor, in *The Light of the Dhamma*, II, No. 4 (November, 1954), p. 24.

10. *Loc. cit.*

"It is intended that this historic gathering (Chattha Sangayana) shall constitute an international assembly of Buddhist leaders and representatives of Buddhist organizations and communities dedicated to the noble task of revealing Buddhism to mankind and demonstrating the Buddhist way of life to our distracted and threatened world."¹¹

As Ceylon initiated the distinctively religious revival, Burma assumed the leadership in restoration of the politically-related Buddhism of the pre-colonial period in the Theravadin world. As a consequence, there are far greater and more numerous evidences of revival in Burma than in either Ceylon or Thailand.¹² Typical was the promulgation of the Ecclesiastical Courts Act in 1948, only eight months after Burma obtained her independence. This Act established courts throughout the land which would deal with disputes among the *bhikkhus* (monks) on the basis not of civil law but of the canonical Rules of the *Vinaya*. The Government of the Union of Burma meets all the expenses of these Ecclesiastical Courts.¹³ In a country which is 85% Buddhist with over eight thousand monks besides five thousand nuns,¹⁴ this represents a significant change.

Late in 1954 the Prime Minister acceded to memorials that courses in Buddhism be re-instated, on a compulsory basis, in all schools.¹⁵ This technique is characteristic of the promotion of the renaissance in other Theravadin lands. Cambodia, the country of Indo-China lying most to the southwest, has recently inaugurated an extensive system of public instruction based upon the Pali language and Buddhist

11. *Ibid.*, p. 25.

12. Braden, *op. cit.*, p. 115. "The refusal in 1887 to accept the assistance voluntarily offered by the heads of the Buddhist priesthood was perhaps the greatest blunder that was committed (by the British), for it not only threw away a most valuable link between the people and the government, but also led to the disintegration of the ecclesiastical organization," H. H. Dodwell (ed.), *The Cambridge Shorter History of India* (Cambridge: The University Press, 1943), p. 829.

13. *Report on the Situation of Buddhism in Burma* (published by the Union Buddha Sasana Council, Rangoon, 1954), pp. 13f.

14. *Ibid.*, p. 1; *The Light of the Dhamma*, II, No. 4, p. 24.

15. *Sangayana Monthly Bulletin*, II, No. 5 (Oct. 1954), p. 2.

stories and teachings. This system consists of elementary schools, Superior Pali Schools which comprise a four-year course comparable to the finest U.S. high schools, and a Pali University. In addition, since 1950 all of the 2,777 monasteries in Cambodia have been required to provide for their monks a compulsory three-year course of instruction in the *Suttas*, the *Vinaya*, and the *Abhidhamma*.¹⁶ Ceylon, Thailand, and Laos are following similar procedures. The seminary in the important south India center, Bangalore City, which Ambedkar expects to be in operation within two years, is to have the academic status of a university, with a faculty drawn from Burma, China, Japan, the United States and elsewhere, and it will offer courses not only in all phases of Buddhism but in comparative religion and in Communism. "Its purpose will be train its pupils to propagate Buddhism among the common people of India."¹⁷

In the opinion of some notable Buddhist leaders, the most significant reflector of the great renaissance and missionary expansion of Buddhism is the holding of *Vesakha* celebrations not only in the ancient Buddhist territories but "in countries which until recently had hardly heard of the Buddha and had only the very haziest ideas of His Teachings."¹⁸ *Vesakha* is "the Anniversary of the Birth, of the attainment of Enlightenment, and of the Great Decease of Prince Siddhattha Gotama who became the Fully-enlightened Buddha."¹⁹ Today there are, according to Buddhist claims, Buddhists in virtually every country of the world, and to them the *Vesakha* celebrations are coming to represent the high point of the year.²⁰

A crucially important step in advancing the revival of

16. *Sangayana Souvenir* (published in Rangoon in 1954 by the Union Buddha Sasana Council), pp. 31-32. The Pali University is currently in process of construction.

17. *Christian Century*, LXXII, No. 14, p. 433. Italics mine. See also *Sangayana Monthly Bulletin*, II, No. 2 (July 1954), p. 19 and II, No. 4 (Sept. 1954), p. 3.

18. *The Sangayana Monthly Bulletin*, II, No. 1 (June 1954), p. 20.

19. *Loc. cit.*

20. *Ibid.*, pp. 20-28.

Buddhism was taken in 1950 when the Union of Burma established the Union Buddha Sasana Council as a central organization, with governmental authority and financing, "for the purpose of reviving and propagating Buddhism in Burma and abroad."²¹ The Act called for the "three elements of the country, viz., the Government, the Bhikkhu Sanga, and the people" to combine in the undertaking. The Council launched into an extensive program. One activity is publication. The Council is printing numerous books of the *Pitaka* never before in print, re-printing others out of print, and publishing two excellent and scholarly quarterly magazines, *Thathana yang-chee* in Burmese and *The Light of the Dhamma* in English. The literature is all sold at very moderate prices. Under the auspices of the Sasana Council observance of sacred days commemorating significant Buddhist events has been re-established. The main ones are five in number, in as many different months, and on those days the Mahatheras recite the Scriptures and preach discourses on the *suttas*. Similarly a program of reconstruction of the ancient and famous pagodas has been undertaken at the expenditure of immense sums of money. As a climax to the institution of a completely graded system of schools for the education of monks and nuns in Pali and Sanskrit literature and sacred writings, the Council in 1952 opened the Dhammaduta College as a Graduate School for the training of Buddhist foreign missionaries. Entrance prerequisites consist of having passed the extremely difficult *Dhammacariya* (Lectureship in Pali) Examinations and having promised to complete the five-year course at the Graduate School²² and thereafter to give not less than five years as a Buddhist missionary in any country of the world to which the Sasana Council might depute the monk. Stipends are also given to

21. *The Sangayana Souvenir*, op. cit., p. 4.

22. Graduation from which is based upon passing the *Tipitaka*-Reciters Selection Examination, said to be "hardest and highest examination in the world." *Sangayana Monthly Bulletin*, II, No. 7 (Dec. 1954), p. 12.

monks of other countries who wish to come to Burma for advanced studies in Buddhism. Since 1952 the Council has heavily subsidized the All-Burma Buddhist Association which conducts missions among the animistic hill tribes of Burma. Beginning in January, 1954, Buddhist missionary films, under the general heading of "Men Seeking God," have been produced for television programs in Britain and elsewhere. But perhaps the most far-reaching activity has been the sponsorship of and preparation for the Sixth Great Council of Buddhism.²³

A remarkable confluence of circumstances has given rise to the call for a Sixth Great Council of Buddhism. One is the removal of foreign domination and the subsequent revival of the religion itself. Another is the chaotic conditions and confusion in thought, morals and motives characteristic of our day, especially in a land that has suffered as grievously as did Burma in World War II and the internal revolutions following thereupon. Recognizing that "errors in the wording of the Pali *Tipitaka* taught by the Omniscient Buddha can be detrimental to the Sasana (and that) misunderstanding of the Dhamma can lead to wrong practice,"²⁴ the feeling has grown that restoration of pristine Buddhism is the answer to the situation. A third circumstance has been the profound conviction that an adequate deterrent to Communism must be found and the recollection that all five Great Councils of history were convened to combat latitudinarianism in faith and practice and the heresy of materialism and that in the case of each Council a true revitalization of Buddhism, issuing in a great missionary outreach, did occur.²⁵ A final and very impelling circumstance is the "common belief in all Buddhist countries that the 2,500th anniversary of Sakyamuni Buddha's *Maha Parinibbana* (Fullmoon Day in May, 1956 C.E.) will initiate a great revival of Buddhism through-

23. *Report on Buddhism in Burma*, op. cit., pp. 13-24.

24. *Ibid.*, p. 24.

25. *Sangayana Souvenir*, op. cit., pp. 1-4.

out the world, when the Buddhist way of life and thus universal peace will prevail."²⁶

Only the Sanga, i.e., monks and not laymen, can call a Great Council.²⁷ But once the Sanga resolves to convene a Council it is to be held under the aegis of the ruler of the host country, who shall lend authority, prestige and financial support and see that the people minister to the physical needs of the monks attending the Council. Thus the Parliament of the Union of Burma on October 1, 1951, passed a resolution to the effect

that not being satisfied with the measures usually undertaken hitherto by the peoples and governments of the world for the solution of the problems confronting mankind by promoting the well-being of man in his present existence in the form of ameliorating his living conditions and standard of life and also being fully aware of the fact that such measures would result only in a partial solution of the problems, this Parliament declares its firm belief that it is necessary to devise and undertake such measures for the spiritual and moral well-being of man as would remove these problems and help man to over-

26. *Chattha Sangayana*, *op. cit.*, p. 3. Some Buddhist scholars, however, maintain that the 2,500th anniversary will mark the disappearance of Buddhism and usher in a world-wide Dark Ages. All agree that it is the most crucial year in Buddhism since the *Mahaparinibbana* itself, for it is mid-way of the five thousand years which, the First Great Council in its closing declaration said, the Sasana "is capable of lasting."

27. *Sangayana Souvenir*, *op. cit.*, p. 5. The action of the Sanga in Burma authorizing the Chattha Sangayana is as follows:

1. Resolved, that there being plenty of errors and omissions made by the scribes in repeatedly copying the five *Nikayas* and the teachings of Buddha, therefore with a view to purifying the Texts, scrutinizing, editing, reciting and arranging all the teachings of the Buddha, it is expedient to hold the Sixth Great Buddhist Council.

2. Resolved, that in order to print these edited *Pitakas* in books, to recite them in the Sixth Great Buddhist Council and to distribute these all over the world with the object of promoting the Buddha's Sasana, it is expedient to hold the Sixth Great Buddhist Council.

3. Resolved, that in order to enable the Union of Burma, in collaboration with the other Buddhist countries of the world, to propagate Theravada Buddhism in foreign lands, and to promote the Buddha's Sasana as far as practicable, it is expedient to hold the Sixth Great Buddhist Council.

come *Lobbha* (Greed), *Dosa* (Hatred), and *Moha* (Delusion), which are at the root of all the violence, destruction and conflagration consuming the world.²⁸

In pursuance of the above resolution the Government authorized Burma as host for a Chattha Sangayana, underwriting the necessary expenditure of funds. Parliament delegated responsibility for planning and conducting the Chattha Sangayana to the Union Buddha Sasana Council, although the Sangayana was to be a joint undertaking of all the Theravada countries, to which the Mahayana Buddhists also would be invited. The Sangayana was to continue, with recesses, for two years, from Vesakha Day of 2498 B.E. to Vesakha Day, 2500 B.E. (Fullmoon Day in May, 1954 C.E. to Fullmoon Day in May, 1956). The place was to be a garden of 100 acres about two miles from Rangoon, in the center of which a splendid pagoda, named the Kaba Aye (World Tranquillity) Pagoda, was to be constructed as the focal point of the Sangayana. The Union Buddha Sasana Council's task was to be three-fold: to issue invitations to the Chattha Sangayana; to direct the preparation of the Sacred Texts; and to supervise the erection of the necessary buildings and make other practical arrangements.²⁹

Preparation of the Texts was based upon the Pali texts adopted by the Pancama Sangayana (Fifth Great Council, 1871) and inscribed on the 729 marble slabs at Mandalay.³⁰ On the basis of its studies the Chattha Sangayana will issue an Authorized Version which will be the sole recognized version of the *Tipitaka*. In addition to examination of the Pali texts, preparatory work included putting the Pali Texts in the Burmese, Davangari and Roman scripts, translations of them into Burmese, Hindi, and English, and the production of a *Tipitaka-sara* (abridged version).³¹ In February 1952 the

28. Quoted in *Chattha Sangayana*, op. cit., p. 1.

29. *Chattha Sangayana*, op. cit., pp. 4f.

30. The Mandalay Slab Texts are in print in Singhalese, Siamese, Cambodian and English.

31. The fifty-four Books in the *Tipitaka* are expected to constitute about 50 volumes of 400-500 pages each. The *Tipitaka-sara* will run to 2 or 3 volumes of the same size, arranged in a manner that would give the essence of Buddhist doctrine in a proper sequence.

Ovad'acariya Sanga Nayaka (Conference of Leading Bhik-khu Scholars) was formed to direct the textual work. Out of a list of 1,200 monks in Burma with the requisite qualifications, 600 were selected to undertake a two-year task of day-to-day examination, collation and recension of the Texts. The *Tipitaka* was divided into ten portions. Each portion was assigned to three different sub-groups of monks. Each sub-group worked independently, comparing the basic Texts with all the *Attakatha* (Commentaries), the *Tika*, *Anutika*, and *Yojana* (Sub-Commentaries), and the variation texts.³² Then there was an inter-change of the results of each sub-group's work, so that all three sub-groups could make comments and corrections on the work of the other groups studying the same portion of the *Tipitaka*. After such re-examinations the revised Text as completed, together with "minority reports" on any points not acceptable to any given group, were forwarded to the headquarters of the Ovad'-acariya Sanga Nayaka. In each of the Theravadin countries the Sanga sponsored similar preparatory work on the Texts. All such investigation by the national Sangas comes before the international Chattha Sangayana for its study and final decision.³³ The most advanced techniques in Higher and Form Criticism are being employed, and the *Tipitaka* will be subjected to as thorough a critical examination as has been the Christian Bible. Prime Minister U Nu has declared unequivocally that the Union of Burma Government will employ all the machinery of law to secure the absolute correctness and high publication quality of the Authorized Version when it is printed.³⁴

Preparation work on the Texts, publicity given to the forthcoming Chattha Sangayana, and "Goodwill Missions" conducted from one Theravadin country to another, all con-

32. Especially ancient texts, because of the dangers in transmission from palm-leaf to stone inscriptions. Stone cutters would not be proficient in Pali, and accidental errors or omissions, once made in stone, would not permit of easy correction. *Sangayana Souvenir*, op. cit., p. 25.

33. *Chattha Sangayana*, op. cit., pp. 3-10.

34. *Sangayana Souvenir*, op. cit., p. 29.

tributed heavily to the renewal of serious and vital interest in Buddhism even before the Sixth Great Council opened on May 17, 1954.³⁵

The Government of Burma allotted six million kyats (\$1,500,000) for the construction of buildings for the Chattha Sangayana. Several times that amount was to be raised in addition by volunteer subscriptions from the public. Besides the Kaba Aye Pagoda, about twenty-five buildings have been constructed, including an assembly hall, ordination hall, library, conference and lecture halls, staff offices, hostels and other residential quarters. In external appearance the Assembly Hall is a replica of the Sattapanni Cave near Rajagaha, India, where the First Great Council met. This structure of reinforced concrete has, however, been constructed under the supervision of the finest engineering and acoustical experts. The "Cave" will seat about 10,000 and is equipped with a splendid public address system.

To commemorate six years of Independence, a special Anniversary Number of *Burma*, official Government bulletin, was issued in January, 1954. In a leading article this journal stated that "holding of the Sixth Great Council will be the most momentous event not only in the history of Burma but also of Asia and the Buddhist world."³⁶

After the pageantry of opening ceremonies the Council undertook the serious task of reciting, discussing and correcting the five volumes of the *Vinaya*, i.e., the first 2310 pages of the *Tipitaka*. On July 8 the Sangayana recessed until November. The Second Session ran from November, 1954, until full-moon day in February, 1955. The Third Session began on full-moon day in April and ended on full-moon day in July. The Fourth Session will be from the first waning day of November, 1955, until full-moon day of February, 1956. The Fifth, and final Session, is to be from the first waning day of March, 1956, to the full-moon day of May, 1956.

35. *Ibid.*, pp. 6-14.

36. *Burma*, IV, No. 2, p. 1.

After the close of the Chattha Sangayana its buildings will be turned over to the Buddhist University then to be founded.³⁷ Forerunner of this projected University is the International Institute for Advanced Buddhistic Studies. These two together will constitute a major element in the renaissance of Buddhism. The Institute was founded on April 3, 1954, and "promises to be the most important centre of learning and culture in Burma."³⁸ It is to be basically a "repository of the wisdom taught by the Buddha Himself, as handed down through the continuous succession of Acariyas."³⁹ As the Institute's nucleus, a well-equipped Library, planned to meet the highest scholastic standards and containing books of an original and scholarly nature, plus manuscripts, copies of manuscripts, Oriental periodicals, microfilms, slides, maps, etc., has been created with extensive assistance in finances and technical advice from the Ford Foundation of the United States. In connection with the Library there is a Museum exhibiting specimens of Buddhistic importance, including scriptures, inscriptions, tablets, seals, coins, etc. The Institute is to work in close cooperation with the Oriental, History and Philosophy Departments of the University of Rangoon, and with the Burma Research Society and the Archaeological Survey of Burma, as well as with the National Library and the National Museum when the latter two come into being. Study of Buddhism in relation to contemporary thought and problems is the purpose of the Institute, and will remain fundamental and determinative when the Institute evolves into the Buddhist University. The latter will comprehend in addition advanced studies in science, mathematics, art, philosophy, psychology, and comparative religion. This is in accord with renaissance Buddhism, which claims to be a system based not upon faith but upon investigation and reason, compatible with everything

37. *Chattha Sangayana*, *op. cit.*, p. 11.

38. *Sangayana Souvenir*, *op. cit.*, p. 57.

39. *Loc. cit.*

in modern science, philosophy, and psychology.⁴⁰ It is intended that the University shall retain an international character, becoming a center for the study of the history, art, and culture of all Southeast Asia and attracting to its faculty and research department scholars and advanced students of Asian culture from all over the world. "Burma is thus creating a setting," leaders of the Institute for Advanced Buddhistic Studies say, "through which members of the Sanga, scholars, and the young minds of tomorrow can deepen the roots into the past and thus provide the solutions for the future by studying the timeless Truth taught by the Omniscient Buddha and preserved in the Dhamma."⁴¹

40. *The Buddhist Herald*, Organ of the International Buddhist Study Circle, Vol. II, Nos. 9-10 (Sept.-Oct. 1950), p. 19. Cf. Vol. I, No. 8 (May-July, 1948), p. 2: "No other religious system can appeal so much to the rational and scientific thinker as Original Buddhism, which is free from dogma and selfish bargaining with God in the form of prayer. It requires no creeds to be accepted, no rites and ceremonies, no sacrifices, and no penance and repentance to gain one's salvation." See also U Ba Htu, "Buddhism and the Atomic Age," *Burma*, IV, No. 4 (July 1954), pp. 68-70.

41. *Sangayana Souvenir*, *op. cit.*, pp. 57-60.

The First Baptist Missionary to Spain

BY J. D. HUGHEY, JR.

When the Revolution of 1868 inaugurated religious liberty in Spain, Protestantism had a long-awaited chance to establish itself there. A few Spanish Protestants who had been living in exile returned to their homeland to preach the gospel, and they were joined by missionaries from various countries. In the new atmosphere of freedom, there was widespread interest in Evangelical Christianity. The overthrow of the Bourbon monarchy suggested to many Spaniards the eclipse of the Roman Catholic Church and the possible adoption of another faith.¹

Among the missionaries who sought to take advantage of the newly achieved freedom in Spain was the American, William Ireland Knapp. Of unusual culture and scholarly attainments, he was a graduate of Colgate University and held a Ph.D. degree from New York University. Before going to Spain he had served as professor of modern languages first at Colgate and then at Vassar.² His first appearance in Spain was in 1867 as an independent missionary. Finding evangelistic work impossible in the Spain of Isabel II, he went to Paris until after the Spanish revolution.³ On April 5, 1870, he wrote that during a campaign of seven months in Madrid, conducted with "uneducated Spanish help," 1325 professed converts were enrolled in his books.⁴ We conclude from this statement that his work in Madrid started in August or September of 1869.

In 1870 the British and Foreign Bible Society reported

1. See Chapter III of my book on *Religious Freedom in Spain: Its Ebb and Flow* (Nashville: Broadman Press, 1956).

2. Marlin D. Farnum in letter of September 15, 1955, based on Colgate University Catalogue.

3. *Ibid.*, based on files of American Baptist Foreign Mission Society; and

William Moore, letter in *The Missionary Herald of the Presbyterian Church in Ireland* (Hereafter referred to as *Missionary Herald*), Belfast, March 1, 1870, p. 43.

4. William Knapp, letter of April 5, 1870, in *Missionary Record of the United Presbyterian Church* (Hereafter referred to as *Missionary Record*), Edinburgh, May 2, 1870, p. 139.

that Knapp had opened several large halls in which services were held five times a week. In order to make the best possible use of the space, children were excluded from the regular services, and special meetings, attended by about 250, were arranged for them. There were four Sunday schools, some members of which had memorized the Gospel of Matthew (!). Several young men, twenty to thirty years of age, were being trained as evangelists. The Bible Society had granted Knapp fifty Bibles and 2,500 Gospels for free distribution.⁵

By no means were all those enrolled as converts interested in church membership or considered ready for it, but not many months passed before the need to organize a church was felt. Knapp was a convinced Baptist, but under the special circumstances existing in Spain he decided it was best not to organize a Baptist church. Instead, he joined with William Moore, of the Presbyterian Church in Ireland, and John Jameson, of the National Bible Society of Scotland, in organizing a Presbyterian church. On March 26, 1870, forty-five people were received as church members after due examination, and communion was observed for the first time the following Sunday. At that time the work consisted of the church in Lavapies Street, with a hall seating between 400 and 500 people, a mission station in Plaza de la Cebada, with a hall seating 400 people, a day school for boys and one for girls, and a theological class for training evangelists.⁶

The decision to sacrifice his own personal convictions on baptism and church order must have cost Knapp much anguish of soul. In a circular to friends in America he gave the following explanation of his actions:

Elements of disorder, and even of anarchy, are exhibiting themselves on every hand among those who bear the Christian name, but who are pushing forward peculiar views, to the detriment of real ef-

5. *The Sixty-sixth Report of the British and Foreign Bible Society*, 1879, London, p. 111.

6. William Knapp, John Jameson, and William Moore, letters in *Missionary Record*, May 2, 1870, pp. 137-140. Several other Protestant churches were organized before this one.

fectiveness in the cause . . . I have felt, therefore, for some time that a *regular* church organization, which would serve as a channel of our activities, was an indispensable condition to the permanence and growth of the work; such an organization as would be adapted to the state of legislation in Spain, and the character and customs of the people. After much deliberation and consultation with ministering brethren providentially on the ground . . . I have decided to co-operate . . . in the immediate formation of a strictly Presbyterian church, under the name and seal of the Iglesia Evangelica de Madrid. You will not understand, however, that I renounce any of my personal views in matter of Christian order, which are those held by Baptist churches throughout the United States. I am still what I was in America; and, if called home again, should restrict my walk to the denomination of my choice, if, in their judgment, I do not by this act separate myself from them. But I am in Spain . . . ⁷

In another letter Knapp declared:

The introduction of my own denomination into Spain was impracticable, on account of the laws and customs requiring "partidas de bautismo", i. e., documents to show that candidates for almost any position here, as well as for marriage, have been baptized when infants. While these things were passing in my mind, two friends, Mr. Moore of the Presbyterian Church in Ireland, and Mr. Jameson, of the same Church in Scotland, were quietly, in the providence of God, becoming interested in the work. They were men of culture and of order in ecclesiastical affairs — two very important points with me . . . I saw some one must yield or suspend his views, and I chose to be that one, under the full conviction that the Presbyterian system was best suited to Spain under all circumstances. First, its doctrines and theology perfectly agreed with my own views, save the question of infant baptism; and second, its church government and discipline were admirably adapted to this people.⁸

7. William Knapp, letter of March, 1870, in *Missionary Herald*, June 1, 1870, pp. 63f.

8. William Knapp, letter of April 5, 1870, in *Missionary Record*, May 2, 1870, p. 139.

A short time later Knapp changed his mind as to the expediency of following the Presbyterian system. On August 10, 1870, he organized the First Baptist Church of Madrid, receiving as members thirty-three persons who had been baptized on profession of faith during the two weeks preceding. Knapp was elected pastor, and elections were held for two deacons, a secretary, and a treasurer.⁹

The American Baptist Missionary Union almost immediately gave its support to Knapp's work and appointed him as a missionary. As a matter of fact, Knapp had called upon the Union for support soon after going to Madrid. A letter expressing interest and sympathy, but containing no definite commitment, was sent in reply. Knapp did not answer this letter, and when news came that he had formed a Presbyterian church the Union sent two men, including the missionary's brother, to Spain to survey the field and report on the advisability of opening a mission there. The messengers gave a favorable report and indicated that Knapp would lend a Baptist mission his moral support and might even join it. A letter was sent to him with inquiries as to how to begin work in Madrid, and with indications that the door was open for him to join the Union in its Spanish endeavors. Soon thereafter Knapp's break with the Presbyterians occurred.¹⁰

William Moore, who had written of Knapp at one time, "I have seldom witnessed such greatness of mind, and such nobility of soul,"¹¹ received a heavy blow when the Baptist church was organized. He wrote:

During my late visit to Ireland, Dr. Knapp seceded from our Presbyterian communion, and attempted to establish a Baptist Church. He began by immersing two of our evangelists, and a few of the church members who consented to his proposal,

9. William Knapp, letter of August 11, 1870, in *The Missionary Magazine*, Boston, October, 1870, p. 386.

10. American Baptist Missionary Union, *Fifty-seventh Annual Report*, Boston, 1871, p. 93. The reports are hereafter referred to as A.B.M.U., with the year.

11. William Moore, letter in *Missionary Herald*, May 2, 1870, p. 69.

more through attachment to himself than a conviction of the necessity of Anabaptism. His work at present, so far as influence and numbers are concerned, is *nil*; but this step has had the unhappy consequence of scattering a large and prosperous congregation, and of rendering it quite impossible for any of the evangelical churches already established in Spain to operate in union with him.¹²

The denominational rivalries which Knapp dreaded had become a reality. In 1875 a Spanish Protestant pastor declared: "After the first moments of unity and concord among the laborers in this great and holy work, the different religious tendencies of each of the directors became apparent. Some declared their adoption of the Presbyterian form, others declared their adherence to the Plymouthites."¹³ In this pastor's opinion, the Spaniards should have been left free to decide their own church order. One wonders what would have been the result. The fact is that the Protestant leaders deplored the denominational differences, but each thought the others should change. The American Baptist Missionary Union said of the situation in Madrid, "There is a strong Protestant interest there, led by the ablest of the Spanish Protestant preachers; this powerful influence has been unfriendly to the Baptist Mission."¹⁴ Only Plymouth Brethren seemed to be disliked more than Baptists by their fellow Evangelicals. A Presbyterian magazine said of a Plymouth Brethren mission in Madrid, "It is to be hoped it will soon become extinct."¹⁵ There is no doubt that "the divided state of Christendom" hindered the growth of Evangelical Christianity in Spain. Knapp evidently foresaw that, but found no way in good conscience to avoid it.

Knapp devoted himself tirelessly to the task he had accepted in Spain, and, in spite of denominational rivalry and

12. William Moore, letter of October 31, 1870, *Missionary Herald*, December 1, 1870, p. 232.

13. Antonio Carrasco, "Report of the State of Religion in Spain," *Evangelical Alliance Conference*, 1873, ed. Philip Schaff and S. Irenaeus Prime (New York: Harper and Brothers, 1874), p. 117.

14. A.B.M.U., 1871, p. 94.

15. *Missionary Herald*, June 1, 1870, p. 84.

other handicaps which we shall soon mention, he and his helpers built up a rather strong Baptist mission. Soon after the organization of the First Baptist Church in Madrid, he took over a group of Plymouth Brethren after "making them see the consistency of a church organization and strict communion" (!).¹⁶ By 1872 the basement hall in Lavapies Street, where the air was said to be "almost pestilential," had been abandoned for a much better location, well furnished.¹⁷ Knapp's hope was to influence people of culture and financial means as well as those of the poorer classes.

The missionary did not limit himself to Madrid. On May 7, 1871, he led in the organization of a Baptist church in Alicante after having baptized in the Mediterranean a number of people who had been converted under the preaching of an evangelist.¹⁸ Other places touched by Baptist influence were Valencia;¹⁹ a village near Valladolid, where an agent of the Bible Society became a Baptist after reading a tract on baptism by Knapp;²⁰ and Linares, where forty-one people were baptized in 1873.²¹ There seemed to be a promise of permanence in Madrid, Alicante, and Linares.

The statistics are not particularly impressive. The same would have to be said of any denomination working in Spain. The initial curiosity about Protestantism that filled chapels in the months following the Revolution of 1868 was soon satisfied. Whereas Knapp could enroll 1325 converts during his first seven months in Spain, he could report only 200 church members in 1873²² and 244 the following year.²³ The high point was reached in 1876 with 250 Baptists in all of Spain.²⁴

16. William Knapp, letter of August 11, 1870, *The Missionary Magazine*, October, 1870, p. 386.

17. A.B.M.U., 1872, p. 72; and 1873, p. 100.

18. William Knapp, letter of May 11, 1871, in *The Missionary Magazine*, October, 1871, pp. 383ff.

19. A.B.M.U., 1872, p. 72.

20. *Ibid.*, p. 71.

21. *Ibid.*, 1874, p. 74.

22. *Ibid.*, 1873, p. 103.

23. *Ibid.* 1874, p. 75.

24. *Ibid.*, 1876, p. 73.

Why was progress so slow? The Spanish people were too much under the influence of the Catholic Church for large numbers to make a complete break with it. Furthermore, as we have already hinted, the divisions in Protestantism weakened its appeal and resulted in unfortunate rivalries between the denominations.

The fortunes of Protestantism were also affected by the extreme political instability of the times. The regency established when the Bourbon monarchy was overthrown lasted about a year and a half. This was followed by King Amadeo's two-year reign, which was disturbed by bitter political rivalry and even civil war. In 1873 a republic was born, and with it the hope for separation of church and state, but after a brief existence characterized by great disorder and civil war it came to an end without even having adopted a constitution. A conservative reaction brought one-man rule to Spain early in 1874, and the trend continued, bringing the restoration of the Bourbon monarchy at the end of the year.²⁵

In 1872 the American Baptist Missionary Union reported: "The progress of this mission has been somewhat affected by the troubled condition of Spain. The fermentation in the public mind, at one time an incentive to progress, has tended at another to re-action."²⁶ The next year the Union declared: "The unsettled state of the country renders it very difficult to work there effectively. The ways in many instances are blocked or obstructed, and everywhere the attention of the people is held to political subjects and excitements, so that there is little chance for the gospel."²⁷ In 1874 the following comment was made: "The year has been a stormy one politically, and unfavorable to the prosecution of evangelical labors . . . There is a tendency among the poorer people to extreme republicanism, and the tendency to become involved in the troubles of the country has been in some cases too strong for resistance." The pastor of the Bap-

25. See Chapter IV of my book, *op. cit.*

26. A.B.M.U., 1872, p. 71.

27. *Ibid.*, 1873, p. 100.

tist church in Linares joined the republican band that rose up in arms against the government. He was dismissed from his post, but that did not end the troubles of the church. The chapel was closed and the new pastor was banished from the town.²⁸ Thus ended the Baptist effort in Linares. The restoration of the Bourbon monarchy brought a substitution of religious toleration for religious freedom, and Baptists began to experience official limitations upon their activities.²⁹

Even when the government placed no obstacle in the way of missionaries, they faced in the people — or thought they faced — an opposition which was due not only to their being Protestants but to their being foreigners. The American Baptist Missionary Union stated in 1871: "The chief visible obstruction to the speedy and enlarged success of our missionaries in Spain is the inveterate prejudice that exists there, in nearly all classes of society, against all foreigners whatever . . . All foreigners are looked upon with suspicion, and especially as teachers of religion."³⁰ Even among their co-religionists the missionaries found anti-foreign prejudice — to which they responded in kind. One Spanish Protestant pastor went so far as to protest in the 1873 meeting of the Evangelical Alliance against the sending of foreigners to Spain instead of depending upon national workers.³¹ The Presbyterian William Moore felt moved to say, "The jealousy of Spaniards against foreign intervention, and their ingratitude for favors lavished upon them, will always make it a difficult and thankless task for the Christian missionary to labour in Spain. It is to be hoped that, in time, the gospel will influence them to renounce these two characteristics of their nationality."³² Knapp would not have expressed himself so strongly, but he too felt the tension between Spaniards and foreigners — a tension which limited his effective-

28. *Ibid.*, 1874, pp. 73f.

29. See Chapter V of my book, *op. cit.*

30. A.B.M.U., 1871, p. 9.

31. Carrasco, *op. cit.*, p. 118.

32. William Moore, letter of January 25, 1871, in *Missionary Herald*, March 1, 1871, p. 283.

ness as a preacher and disturbed the cooperation between him and Spanish evangelists.³³

Knapp never had the help in Spain which he needed. For a few months in 1871 he and his wife were joined by John W. Terry, but this American resigned soon, declaring that American Baptists should support only one missionary in Spain and employ more Spanish workers.³⁴ In 1875 R. P. Cifre and family came from America and remained in Spain for eight years. His first work was the opening of a school and chapel in Hospitalet, near Barcelona.³⁵ During most of his ministry in Spain, Knapp had to depend altogether upon Spanish helpers. In some instances these were not convinced Baptists or even genuine Evangelical Christians.

The Baptist church in Alicante was particularly unfortunate in its leadership. The American Baptist Missionary Union reported in 1871 that "the interest in Alicante was much hindered for a time through the indiscretion of the first evangelist employed there."³⁶ An ex-priest, Martin Ruiz, became pastor of the church and for a while worked there successfully. In 1875, however, after he had led a number of people into spiritualism, he was expelled from the Baptist mission. He then returned to the Catholic Church, making a public renunciation of his Evangelical faith.³⁷ It is not strange that the Alicante Baptist Church soon disappeared.

Knapp's missionary work in Spain ended in November of 1876. According to the personnel files of the American Baptist Foreign Mission Society, he returned to the United States because of a dearth of funds and because of the unsettled state of Spain.³⁸ The American Baptist Missionary

33. William Knapp, letter of October 24, 1870, in *The Missionary Magazine*, February, 1871, pp. 55f.

34. A.B.M.U., 1871, p. 94.

35. *Ibid.*, 1876, p. 71; and 1877, p. 71.

36. *Ibid.*, 1871, p. 94.

37. Jorge S. Benoliel, letter of July 3, 1876, in *La luz*, Madrid, July 15, 1876, pp. 225f.

38. Farnum, *op. cit.*, based on files of American Baptist Foreign Mission Society.

Union was in financial difficulties at the time,³⁹ and the future of Protestantism was uncertain following the restoration of the Bourbon monarchy. These factors certainly entered into Knapp's retirement from Spain, but the following sentences from the report of the American Baptist Missionary Union in 1877 throw further light on the reasons for his resignation:

Mr. Knapp closed his labors in Spain, and took his leave of Madrid, on the 21st of November last. He had labored with zeal and industry to plant missions in various parts of the country; but owing to the unsettled state of the country, and the frivolous character of the people, or on account of the inefficiency of the native preachers, one promising interest after another dropped out of sight. He had no other design than to open some living centres, and place them under the care of reliable native pastors, and then leave them to work like leaven in the mass. Believing that he could safely leave the then important points now occupied, in the hands of the men who have been placed in charge of them, he resigned his connection with the Union, and permitted others to enter into his labors.⁴⁰

At that time Canencia was in charge of the church in Madrid; Benoliel was working in Alicante; and Cifre was in Barcelona.⁴¹ In a few years the churches and mission stations that Knapp established would disappear.⁴² Had he labored in vain? Certainly not, so far as individual lives and the Kingdom of God are concerned. But what of Baptists? Though no churches existing today can trace their origin to him, he made Baptist beliefs and polity known in Spain and in some measure prepared the way for those who came later. One of the leading Baptists of the next generation (Marin, of Catalonia) was one of Knapp's converts.⁴³

39. A.B.M.U., 1877, pp. V-XIII.

40. *Ibid.*, pp. 70f.

41. *Ibid.*, p. 70.

42. *Ibid.*, 1898, p. 209.

43. Claudio Gutierrez Marin, *Historia de la Reforma en Espana* (Mexico: Casa Unida de Publicaciones, 1942), p. 324.

Upon his return to America, Knapp became professor of modern languages at Yale University. He left Yale in 1892 to go to the University of Chicago, where he became the first professor of Romance languages and literature in that university.⁴⁴ Before his death in 1908 he had written several books, among them a two-volume biography of George Borrow, who preceded him to Spain and even without establishing a church contributed gloriously to the spiritual enrichment of that country.⁴⁵ Knapp's place in American life was recognized by his inclusion in *Who's Who in America* and in the *Dictionary of American Biography*. His place in Baptist life was recognized by his inclusion in *The Baptist Encyclopedia*. This public recognition was not based upon his service as a missionary, but it should not be forgotten that he labored faithfully, and for the most part wisely, during seven years in Spain.

44. Emma H. E. Stephenson, letter of September 20, 1955, based on *Historical Register of Yale University, 1701-1937*.

45. William I. Knapp, *Life, Writings, and Correspondence of George Borrow (1803-1881)* (New York: G. P. Putnam's Sons, 1899), 2 vols.

Book Reviews

Changing Conceptions of Original Sin. By H. Shelton Smith. New York: Charles Scribners' Sons, 1955. 242 pages. \$3.50.

Things have changed when a Methodist delivers the Stone Lectures at Princeton on the subject of original sin! The theme of this important volume is to trace the changing conceptions of original sin since John Taylor in the eighteenth century drew the fire of the Federal theology of Puritan New England until the contemporary theologies of Reinhold Niebuhr and Paul Tillich. Taylor charged that the doctrine of total depravity involves a scheme of natural necessity that annuls sin, makes God the author of sin, and that the imputation of sin was unreasonable and unjust. Despite the ingenious theory of identity expounded by Jonathan Edwards and the violent opposition of Federal theology, Taylorism spread rapidly and reached the opposite extreme in the Unitarian challenge that rejected the whole system of native depravity.

A second movement comes in the nineteenth century with another Taylor. Nathaniel William Taylor of Yale became the leader of those who insisted the Edwardean theology did not make God the author of sin, but the movement pleased neither the conservatives nor the liberals and became involved with both extremes. At the peak of Nathaniel Taylor's controversy with conservative Calvinists a brilliant young man named Horace Bushnell entered Yale and later became the center of the controversy. Bushnell believed man was born with "a condition privative," but he rejected the idea that God was the author of sin on one hand and the idea that the sin of Adam was imputed to his offspring on the other. His recognition of a distinction between an inherited tendency toward sin and the inherited guilt for sin has much genuine insight, but his extreme teachings on the possibilities of religious education failed to satisfy the conservative evangelism of his time. After Bushnell the new theology under the influence of evolution of the last part of the nineteenth century and the first part of the twentieth abandoned original sin as an outmoded idea.

It is with some surprise that Professor Smith argues that Walter Rauschenbusch, the father of the social gospel, started the revival of the idea of the fall and original sin, yet he seems to make a good case for this claim. After the first world war the theological systems of Niebuhr and Tillich brought the doctrine of original sin back to the center of the discussion. Their emphasis on man's present rebellion against God strikes at the very heart of the meaning of sin, but

the failure to deal adequately with inherited sin leaves a problem far from solution.

Almost every crucial problem raised on the subject of sin appears in this story of original sin in American theology. It will be read with profit both in regard to the doctrine of sin and the story of religion in America.

Dale Moody

The Gift of Power. By Lewis Joseph Sherrill. New York: The Macmillan Company, 1955. 200 pages. \$3.00.

One confronts the task of reviewing this book with a sense of futility. It simply cannot be adequately reviewed within the limits prescribed. Almost every chapter calls for comment more extended than is ordinarily possible for an entire book.

Dr. Sherrill is professor of Religious Education in Union Theological Seminary, New York. For many years he taught in this field at Presbyterian Seminary, Louisville, Kentucky. Always he has approached his subjects (he has written a number of excellent books including history, philosophy, theory, practice) with a view to interpreting religious education in its major role both in theology and in life. He utterly demolishes the idea that religious education lacks theological content and does not belong in "the body of divinity." This book is his crowning contribution to an understanding of religious education as having profound significance for the minister, the church, and the kingdom of God.

The approach is from the nature and the significance of "the self" as a universe of values in the process of becoming. He has brought together the best that psychology has to offer in the understanding of selfhood or personality and to this synthesis has added true Christian insights. Here is however no mere abstract speculation about the nature of being but a frank facing of the predicament of man in a society where at every point the foundations of selfhood are under threat. These "threats to the self" are clearly examined. Has Christianity the answer to man's predicament? How is the power to become triumphant communicated?

Dr. Sherrill's answer is in terms of the church as Christian community. He finds *koinonia* to be a "kind of community which transcends ordinary human community in that God is present and participant in the community. For the connotation of *koinonia* is the the Spirit of God is forthgoing into, and present in, every relationship within the community." The offices of the church as a worshipping community are: worship, preaching, education, pastoral care, outreach, administration. He concludes that "each Christian community owes to its people each of these offices." What then is the place of

revelation, especially the Bible? The author regards revelation as "confrontation," which is not confined to the scriptures of the Old and the New Testaments, since God may still speak to men; but the written revelation is essential as giving meaning to man's present experiences with God and bringing them under criticism and judgment. There is no depreciation of the Holy Scriptures but rather an enhancement of their value without risking bibliolatry.

What then is Christian education? Comprehensively this definition or description is ventured: "Christian education is the attempt, ordinarily by members of the Christian community, to participate in and to guide the changes which take place in persons in their relationships with God, with the church, with other persons, with the physical world, and with oneself." The central purpose of using the Bible in Christian education is therefore "to prepare the way for men to perceive God and respond to him in the present. We may call this the purpose of the continuing encounter." The author holds the approach to the Bible from human need, from the contemporary predicament of man, from the felt problems of life "gives a sense of immediacy to the Bible . . . Under good teaching it becomes an exciting affair." Such teaching deals with "the sense of predicament" which arises out of the profound anxiety which we carry as human creatures in an existence where every form of security tends to be threatened sooner or later.

There is no shrinking from the necessity of method. A practical and valuable chapter deals with "communication through symbols." Nor is there a shrinking from the unquestioned difficulties which the present-day teacher faces as he finds in the Bible much that is pre-scientific and not easy to reconcile with modern learning, especially the miraculous. Dr. Sherrill does not attempt to water down or explain away the supernatural; rather, he finds in the supernatural elements an essential symbolism which makes the Bible and the Christian religion a way to God who is nothing if he is not transcendent. Yet he sees in the Bible not a battleground between religion and science but a divinely given means by which are brought about changes in the self; and in the gospel of Jesus Christ the "dynamic of becoming." The last paragraph of the book is eloquent: "But after one begins to know himself for what he is, what then? . . . The power to become is more than a right, more than a vision. It is an empowering. In this, as in the right, man has been given a great gift. But with this, as with the right, he has to claim it. For there is a *dunamis*, 'the dynamic which energizes in us.' It is within man, yet it is the power of God. Of the power to become, in this double sense of a right and an empowering, we have tried to speak."

G. S. Dobbins

Prophetic Realism and the Gospel. By John Wick Bowman. Philadelphia: The Westminster Press, 1955. 288 pages. \$4.75.

With the same ease of expression, demonstration of scholarly insight and ability to defend his thesis which qualities characterize his other books *The Religion of Maturity*, *The Intention of Jesus*, and *Introducing the Bible*, Dr. Bowman, in this preface to Biblical theology, has tried to release us from the shackles of humanistic optimism (the monologue of reason) and apocalyptic pessimism (conversing with God at long range) and place our feet on the solid foundation of prophetic realism (the dialogue of revelation). The substance of this volume was first delivered in the form of lectures on the James E. Sprunt Foundation at Union Theological Seminary, Richmond, Virginia.

The theology of prophetic realism as defined by the author is evangelicalism brought down to date. He believes, and rightly so, that if theology is to be revelant it must interpret life and revelation to each generation in terms intelligible to that generation. Dr. Bowman's "prophetic realism" is equivalent to the movement known on the Continent as *Heilsgeschichte*. His major thesis is that this dialectic is found throughout the Scriptures in all their parts. The theme of Scripture's prophetic realism is the gospel. The content of Scripture's prophetic realism is the Gospel of Jesus Christ, the Gospel of God, the Gospel of the Kingdom and the Gospel of Our Salvation.

The most interesting portion of the book to me was his discussion of atonement. In his interpretation he depended largely on Vincent Taylor and C. H. Dodd. He stated that in the Hebrew *ethos* man brought something to God so that reconciliation might be achieved but in the New Testament God has brought Himself to man in Jesus Christ to effect reconciliation. He goes on to say that Christ's priestly work is to be seen in the dedication of his entire life. I would have been pleased more if Dr. Bowman would have continued with the use of the word reconciliation rather than the word atonement. Reconciliation is more easily understood by the majority of people.

Southern Baptist Seminary is pleased to claim as one of its graduates such a distinguished New Testament scholar as Dr. Bowman.

Taylor C. Smith

Religion in Crisis and Custom: A Sociological and Psychological Study. Anton T. Boisen. New York: Harper and Brothers, 1955. xv, 271 pages. \$4.00.

Anton T. Boisen is a distinctly American theologian. Springing from the earth of a new land, he has caught and understood the creativity and the conservation of spiritual power in American cul-

ture in his new book, *Religion in Crisis and Custom*. This is his *magnum opus*. It brings to full flower the suggested insights of his other two books, *Problems in Religion and Life* (Abingdon, 1946), and *The Exploration of the Inner World* (Harper, 1952). He applies the clinical method of theological research outlined in the first named book, and extends the basic premises of the second-named book to a sociological as well as a psychological kind of research.

As a psychologist of religion, Boisen has gone one long stride further than William James' analysis of religious experience. He has used, not just the literary documents of people who were sophisticated enough to write books about their religious experience, as did William James. Boisen has gone to the laboratory of life itself, made field studies of whole communities, interviewed people who experienced religion as a matter of life-or-death importance, and recorded in this book the results of the inquiry.

But more than this, as a scholar of first rate ability, Boisen has correlated the results of the research of countless other research men. He has listed the assumptions and conclusions of Weber, Troeltsch, James, Coe, Moore, Jung, Freud, Sullivan, Starbuck, *et al.* with amazing freshness and precision. Consequently my candid opinion is that the Boisen's trilogy, of which this book is the quintessence, is not only a permanent contribution to the psychology of religion. It is *superior* to that of James, Starbuck, and Coe whose works have been slavishly repeated and imitated by people too timid to do their own research. Boisen is no repeater and imitator. He is not an echo. He is a voice, authentic in his own right.

Boisen's main thesis is that "religious experience is rooted in the social nature of man and arises spontaneously under the pressure of crisis situations. Whereas in normal states of mind we tend to think sluggishly in an accepted currency of ideas, there is likely to be in time of crisis a speeding up of emotional processes. As one stands face to face with the ultimate realities of life and death, religion and theology tend to come alive. Meaning tends to outstrip symbol and we have to seek for new words to express the new ideas that come surging in."

The religion of crisis then is localized at the times of individual stress, such as birth of children, marriage, illness, and may result either in reasonable creativity or take a malignant direction. In social experience, economic deprivation of a people, war or other social crises may be associated with great spiritual malignancy such as in World War I, or with great re-examination, repentance, and religious awakening as in the crisis of the Captivity of the Jews. Religious groups, when they are young and virile, tend to be highly active, spontaneous, and reproductive amid the fellowship of suffering in a given crisis. On the other hand, religious groups with age

turn these experiences into memory and custom and lose some of the spontaneity in terms of a more conservative approach to life. This point of view is remarkably akin to the distinctions which Troeltsch makes between sect and church. Boisen makes a unique contribution in that he has actually done field research in an American community and demonstrated the things about which Troeltsch developed a theory of church history.

As a dyed-in-the-wool Southerner, I was impressed by the wisdom with which Boisen analyzed Southern religious living, not pulling any punches, yet not letting his own cultural biases get in the way of intelligent understanding of the vitality of Southern religious life. Also I was impressed by his knowledge of the leadership power in some uneducated ministers, as well as his penetrating analysis of the ineffectiveness of contemporary education of ministers. I was, as usual, convinced that Boisen's literary style is a work of art. His personal witness as a Christian shines through every page. His sense of vocation, wrought out of his own severe sufferings, has made the difference between what I have seen on the back-wards of state hospitals and the tremendous edification of the people of God in this book—the difference between life and death. As Seward Hiltner says in the preface to the book, "There is no brief way of describing what this book is about without making it sound impossible to write." If you don't believe this, read the book and you will.

Wayne E. Oates

A Christian Approach to Philosophy. By Warren C Young. Wheaton, Illinois: Van Kampen Press, 1954. 252 pages. \$4.00.

Professor Young of the Northern Baptist Theological Seminary attempts in this book "to provide an introduction to philosophy for evangelical Christian colleges" and at the same time to help the general reader "by way of orientation in the field." He states that his work is "not primarily apologetic," although "the defensive function has not been avoided." It is the firm conviction of the reviewer that Dr. Young has succeeded admirably in his purpose. He has indeed produced a book that should be carefully studied by all Christians. Too many Christians are not aware of the philosophical implications of the Christian faith and unfamiliar with the bold assumptions and assertions of naturalistic and idealistic philosophies. Dr. Young analyzes and criticizes with remarkable insight these systems of thought and demonstrates their weaknesses and fallacies and their influence upon modern man. He also shows with skill how these naturalistic and idealistic philosophies have invaded Christian theology and influenced many Christian thinkers to rebase their theologies upon an empirical methodology rather than upon a revelational

methodology. His book reveals an implicit appeal to Christians to return to the category of revelation for their methodology and to a Christian realism for their metaphysic.

Dr. Young's approach to the thought systems of others is always fair and objective. He is an independent thinker. For example, his graduate work for the Ph.D. degree was done under the late Dr. Edgar Sheffield Brightman at Boston University, yet he takes a firm stand against Dr. Brightman's position that God is finite. Indeed, Dr. Young's discussion of the "finitists" is one of the strongest sections of the book.

The book is marred in a number of places by mechanical errors. An occasional grammatical (or printer's?) error also will be noted, e. g. on pp. 113 (17 lines from the bottom) and 144 (12 lines from the bottom).

Since the primary purpose of the author (as so stated) is to introduce the Christian reader to the whole field of philosophy, one should expect nothing more than a very general statement of the Christian realistic world-view. This the author does in Chapter XII. Yet the reader may sense, as the reviewer has, that Dr. Young is not saying all that he really means. Too often he lets his case rest in traditional concepts that today are crying for a fresh interpretation. For example, he rightly emphasizes that the Christian philosophy of life is rooted in the belief that God "has revealed" himself in his "Word". Why does he tend to *emphasize* the past tense (completed action) with reference to revelation? Has the last word been said on this? Can we confine the Living God to one place and time? Then too, a fuller discussion on the meaning of the "Word" might have been in order. The reader may sense that Dr. Young is neither limiting the "Word" of God to the "Bible" as such nor to the "historical Jesus" as such, yet he never makes this as clear as it needs to be put today. Also, Dr. Young speaks in a number of places about the "fall of man" without indicating in the slightest that the Christian realistic world-view demands a re-examination of these time-honored abstractions. Who is this "man" that has fallen? How can the fall of "man" bring about the fall of "creation"? At this point Dr. Young seems to fall into a contradiction. On page 216 he states that a *simple* explanation of the fall of creation (natural evils) is to be found in the fall of man. How could the original rebellion of "man" (an abstraction) or "Adam" corrupt the whole creation? It will take more than a series of traditional theological abstractions to explain this problem. On page 215 he admits that *all* natural evils cannot be accounted for with reference to man's rebellion. How does one reconcile these arguments? If *some* natural evils cannot be accounted for due to man's fall, how can one say without a great deal of explanation that natural evil can be explained simply by relating it to the fall of man?

As said above, perhaps it is to expect too much to require answers to these questions in a book that is not primarily concerned with a complete statement of Christian philosophy. Yet, the reviewer cannot help but feel that much needs to be said to contemporary Christians on these subjects. Dr. Young has given us an excellent treatment of the relationship of Christian philosophy to other philosophical systems. It is hoped that this book will find a wide reading in our Christian colleges and seminaries as it so rightly deserves. No Christian teacher, preacher, or layman can afford to miss reading this book.

Ted R. Clark

Otherworldliness and The New Testament. By Amos N. Wilder. New York: Harper & Bros., 1954. 124 pages. \$1.75.

Realizing that men today have become indifferent and perhaps often hostile toward Christianity because they do not find their need met and there is a note of unreality about the Christian message, Dr. Wilder, while recognizing that in most Christian circles the Gospel has taken on many distorted forms of otherworldliness, seeks to call such people who are indifferent back to the full presentation in the New Testament in order to show the relevance of Christianity for our day. He says that too often Christians follow the pattern of traditional art which is separated from life, marginal, unrelated and unreal. The call today is for Christianity to follow the pattern of modern art and take its materials from the stuff of life however unattractive and dangerous it may be.

Dr. Wilder does not limit his attacks to any one group. He points out that liberals, Roman Catholics, neo-orthodox groups, conservatives and fundamentalists are all guilty of otherworldliness and make the Gospel irrelevant for our day. He goes on to show that Jesus was related to the life of his day. "The symbols that he used in appealing to his generation were not theological abstractions" (p. 88). Today the words and images of the New Testament have become empty for many and they do not strike down into the living needs and issues of life today.

Every pastor should read this book and examine himself to see if he is guilty of the charge of otherworldliness.

Taylor C. Smith

The Relevance of Apocalyptic. By H. H. Rowley. New York: Harper & Bros. 1955. 205 pages. \$2.75.

We are indeed grateful to Harper & Brothers for taking over the British edition of this book and publishing it. *The Relevance of Apocalyptic* was first published in 1943 and then a revised edition appeared in 1946. A review of this book has already appeared in

The Review & Expositor but since I use it as a textbook in one of my courses, I would like to present its merits to the readers of this journal.

There is no other book in English that gives a more accurate and reliable account of the Jewish and Christian Apocalypses than Prof. Rowley's book. In this study of Jewish and Christian Apocalypses from Daniel to Revelation, Prof. Rowley begins with the rise of apocalyptic and gives the characteristics of this type of literature. He goes on to give a survey of the apocalyptic literature including in this survey the dates of the works and ideas advanced. He concludes his treatment with the presentation of the enduring values of apocalyptic thought.

Prof. Rowley points out that there is a deeper relevance to apocalypses that the popular interest in their prophecies which were about to culminate in the events soon to take place. He goes on to say there lie behind them profound spiritual principles which are true for every generation. The deeper relevance is found in following ideas: that God is in control of history; that in the midst of tribulation there is hope; that there is a glorious future which is effected only by God's power; and that there is a resurrection from the dead.

Taylor C. Smith

The Teaching Ministry of the Church. By James D. Smart. Philadelphia: The Westminster Press, 1954. 207 pages.

This is one of those rare books that indicates the beginning of a trend in a given area. In this instance, Dr. Smart is a herald proclaiming the need for a greater emphasis on content and theology in religious education. This trend is altogether wholesome particularly as a reaction against the extreme emphasis on "present experience" which was often devoid of any content. A sound Biblical theology must underlie and motivate every educational activity in which the church engages. "The function of theology is to be constantly exercising a critique upon the doctrines and practices that exist within the church, holding them against the criterion of what God has shown us in his Word to be true nature of the Church, and so enabling us to see what ought to be and what ought not to be" (p. 70).

Another problem to which the author addresses himself is the place of the Bible in the curriculum of the local church. He points out that there have been two opposing camps. On the one hand were those who sought to magnify the uniqueness of the Bible but in doing so repudiated "man's right to use his intelligence in the investigation of the Scriptures." On the other hand were those who were so fascinated with Biblical criticism that they were unable to understand or to find room for a unique revelation of God in Scripture (p. 140). Those who produce curricula materials have approached critical prob-

lems with great caution so as not to offend. The author's conclusion, however, is that we have nothing to fear if we approach these problems with complete honesty and open eyes. After having been probed for a century and a half by scholars in the most ruthless scientific fashion, the Bible "has come out enhanced in its authority as the record of a revelation that is unique in our world . . . What it needs is to be laid open before men with complete honesty that it may speak its own word in its own way" (p. 143).

Here is a book that all who are concerned with religious education should read. It challenges; it condemns; it stimulates. It should be read with searching care and discriminating analysis.

Findley Edge

Jesus and His Times. By Daniel-Rops. New York: E. P. Dutton & Co., 1954. 615 pages. \$5.00.

It is almost impossible to write a life of Christ that can be understood by the public at large and at the same time portray the fruits of New Testament scholarship. Daniel-Rops, a Roman Catholic, has in *Jesus and His Times* combined scholarship with artistic representation to give us a life of Christ that is bound to be one of the most popular religious books in our day. Its appearance in English marks the fifteenth language into which it has been translated.

The author makes it clear in his introductory chapter that if a person is to give a true portrait of Jesus it is necessary for him to have what Renan called a "fifth Gospel". By a "fifth Gospel" Renan meant the Holy Land. By his use of the term "fifth Gospel" Daniel-Rops means a reconstruction of the geographical locations and scenes in the life of Christ and also a reconstruction of the historical setting. To be sure this is the only way to adequately describe the life of Jesus. It is very obvious that the author is not an expert on the subject of the "fifth Gospel" but he does give us a picture of the historical situation which is reasonably reliable.

There are two places in the book where the author seems to fall back on the Catholic tradition instead of continuing his normal scholarly insights. One of these is where he discusses Mary and says "The image of the Virgin Mary is at the heart of Western society" (p. 122). The other reference is his discussion of the confession of Peter at Caesarea Philippi. He gives the Roman Catholic interpretation that the Church of Christ was established on Peter (p. 292) and moves on very rapidly. It is interesting to note that he glides by the rebuke given Peter by Jesus.

According to the Encyclical Letter *Divino Afflante Spiritu* given by Pius XII on September 30, 1943 Catholic interpreters are allowed to freely exercise their ability in the exposition and explanation of

the many matters in the books of the Bible whose sense has not been declared by the authority of the Roman Catholic Church. This sounds very good but when we come to Matt. 16:13-20 we learn that this is one of those matters of the Bible whose sense has already been declared by the authority of the Roman Catholic Church and Daniel-Rops has no choice but to conform to the traditional interpretation.

If a Protestant is willing to ignore these Catholic interpretations of Daniel-Rops, he will find that this is the most valuable book on the life of Christ available.

Taylor C. Smith

Schools in Transition: Community Experiences in Desegregation. Edited by R. M. Williams, Jr. and Margaret W. Ryan. Chapel Hill: University of North Carolina Press, 1954. xiii, 272 pages. \$3.00.

On May 17, 1954, the Supreme Court handed down the ruling that segregation in the public schools is unconstitutional. The reactions to this ruling in areas which have practiced segregation have been diverse but not always based upon clear understanding of what desegregation will mean. The purpose of this book is "not to argue the case for or against segregation, but to make available factual information which may throw light upon this shadowy area of the nation's total educational structure" (p. xiii).

There is a general feeling in the South that the problem of desegregation is a new one. This, of course, is not the case. Segregation has been practiced very widely in the United States, but in most states other than in the South the schools have been desegregated. This consists of case studies of desegregation of schools which have been selected on the basis of the unique type of problems to be overcome in the various schools. The book furnishes a basis, therefore, for dealing successfully with almost any kind of problem that can be encountered in desegregation. A careful study of this book is recommended to all public-spirited people who have an interest in our schools. This volume, along with the volume which preceded it, *The Negro and the Schools*, provides the materials by which communities in the South may find the solution to their particular problems in desegregation of the public schools in fulfilling the requirements of the Constitution.

Guy H. Ranson

Die Botschaft Jesu. By Ernst Percy. Lund: C. W. K. Gleerup, 1953. x, 324 pages.

This book is a brilliant Scandinavian contribution to our understanding of the mission and message of our Lord, and has become one of the most significant New Testament studies in our decade. The author is concerned with how far the message of Jesus was a summons to repentance in view of a coming eschatological kingdom,

or how far it was the actual coming of the kingdom in salvation. Was Jesus just another prophet concerned with the coming eschato, or was He an eschatological saviour?

The detailed exegesis of this book requires a review much longer than we can undertake, and there are points where scholars will differ from Dr. Percy, but the main line of argument is convincing and brilliantly executed. Our author really wrestles with the form-critical problem and with the current tendency to affirm that all we can discover in the Synoptic tradition is the preaching of the Early Church. He believes that the historical Jesus can be seen through the *kerugma* and he helps us to see that the real issue is not one between realized and futurist eschatology, but whether or not Jesus Christ was God's saving act. The chapter on the Kingdom supports exegetically the view that in Jesus Christ the Kingdom is a gift of salvation as well as an eschatological event. Dr. Percy shows by careful examination of the evidence that our Lord held to both the future eschatological consummation of the Kingdom and its present reality as a gift of salvation, a new communion with God. Indeed, its key is the *Gottesgemeinschaft*, fellowship with God, in which men may participate here and now. The Kingdom is thus a realm to be entered now, as well as a consummation to be anticipated in the future.

Dr. Percy gives an able and rewarding study of our Lord's Messianic consciousness. He especially emphasizes the Bridegroom passage in Mark 2 as Messianic in its implication, and he believes that the famous Qlogion in Matthew 11:25ff provides unique evidence for the relationship of Father and Messianic Son. Jesus did regard Himself as the Messianic bringer of salvation. It is not easy to see why he dismisses Peter's confession at Caesarea Philippi as unauthentic and as an expression of the faith of the Church, when he goes so far in other passages to uphold the content of that confession. The treatment of the Son of Man passages is stimulating but not especially rewarding. This title is at the best enigmatic, and Dr. Percy is not particularly original in his discussion of its relation to David and Enoch and our Lord's use of it.

This is a good and rewarding book and no New Testament theologian can afford to leave it unread.

Eric C. Rust

The Pure in Heart. A Study in Christian Sanctity. By W. E. Sangster. New York-Nashville: Abingdon Press, 1954. 254 pages. \$4.50.

"The purpose of God for man is to make him holy. Not happiness first, and holiness if possible, but holiness first and bliss as a consequence" (XI), thus the author of this significant work, like

a prelude in one of Bach's fugues, starts the reader on the venture of sainthood. As pastor of Westminster Central Hall in London, Dr. Sangster has had ample occasion to see the Christian faith at its highest and best and possibly also at its worst. The vision glorious that is evangelical sainthood is, in God's intention, for the many and not the few. Yet Part I—The Development of the Idea of the Holy—startles us with the question: "Is Sanctity Only For The Few?"

The first three chapters of this section lead, as it were, into the outer court of the Holy of Holies. Chapters 4 and 5 usher us into the New Testament and its claim that all true believers are saints. But soon after the apostolic period a double standard of holiness is taught in The Teaching of the Twelve Apostles. In the high Middle Ages the monastic order is the state of perpetual pennance and only the monk seems capable of fulfilling completely the evangelical counsels of perfection. It is significant that from Chalcedon to the Reformation Christendom had ten centuries of controversy over the doctrine of the Holy Spirit. The Reformers, in turn, as well as the Anabaptists, rediscover that doctrine and, breaking with monasticism, reaffirm the possibility of every believer being and becoming a saint.

Part II explains The Tests of Sanctity. Here the question is: "How Can a Saint be Known?" Canonization of saints in the Roman, Eastern and Anglican communions is informingly discussed. While the Roman Church has elaborate tests with which to determine the attainment of sainthood in this life, Protestants in the main are dubious about man's ability to recognize a saint. Yet Calvin, Continental Pietism, mystics like Tersteegen or John Woolman, and the great John Wesley and the modern Keswick movement have stressed the need of holiness and sainthood in NT terms in our modern period.

Parts III and IV deal with the Harvest of the Spirit and the Path to Sainthood. This is a superbly written book. It deserves the widest reading and practice.

William A. Mueller.

Aspects of Culture and Personality. Edited by F. L. K. Hsu. New York: Abelard Schuman, Incorporated, 1954. 305 pages. \$4.00.

This is a symposium of papers and intensive discussions on the relationship between anthropology, sociology, psychology, psychiatry, and psychoanalysis. The recognized national authorities in these various fields such as Franz Alexander, John Gilln, Otto Klieneburg, O. H. Mowrer, and many others have written a highly technical discussion of their particular field and its relationship to other areas. One of the most interesting papers in it is the one by Ralph Linton entitled, "What We Know and What We Don't Know" in which he summarizes the basic state of knowledge in the field of anthropology as he knew it just before his death.

This book is of relevance to the theologian from two or three points of view. First, the field of anthropology is intensively related to the field of comparative religion. This is demonstrated by the paper by a man, Fred H. Kuhn, entitled, "Factors in Personality: Social Cultural Determinance as Seen Through the Amish." This is a very interesting study of a particular religious group in American Christianity.

Second, G. Y. Yacorzynski writes a paper on "The Nature of Man" and the additional discussion is a very vigorous interchange of ideas on the Christian doctrine of original sin.

This book is of relevance particularly for the technical psychologist if religion, the student of comparative religion, and for any pastor who is seriously concerned with developing a profound concept of personality.

Wayne E. Oates

Principles and Problems of Biblical Translation. By W. Schwarz. Cambridge: Cambridge University Press, 1955. 224 pages. \$4.75.

Anyone who is interested in translations of the Bible will be fascinated by this book. Dr. Schwarz begins by pointing out the difficulties faced by any translator of the Bible. He must be able to interpret a particular text in every aspect (the thought of each word, the artistic form of the original and the tone and atmosphere of the passage) and to reproduce this interpretation in his own language. A translator must also take into account the esteem that people have for the existing version of the Bible.

The point of departure in this study by Dr. Schwarz is the origin of the Septuagint. He points out that the sources for our knowledge of the translation of the Old Testament from Hebrew into Greek are not in agreement with respect to the principle of translation. The author of the *Letter of Aristeas* presents a philological principle of translation while Philo an inspirational principle. In the *Letter of Aristeas* the translators were learned men, scholars in theology, and well acquainted with the languages necessary for the translation. For Philo the translation was not due to the linguistic ability of man but to God's direct intervention. The early Church Fathers noticed the divergent views contained in these two sources but it was not until Pope Damascus called on Jerome to bring order out of the existing Latin manuscripts that Philo's principle of inspiration was challenged. The Latin Bible at that time was the Old Latin and the translation was made from the Septuagint. Jerome, when he consulted the Hebrew text, noticed the serious differences between the Hebrew text and the Septuagint and by this discovery he exploded the theory of inspirational translation. However, the inspirational

principle found a defender in Augustine. Augustine was afraid that the unity of Christendom would be destroyed if the old Latin Bible was replaced by a Latin Bible translated from the Hebrew.

In the Middle Ages the Latin text of Jerome was the authoritative Bible of the Western Church even though it was not declared such officially. Scholastic theology and philosophy were based upon the Vulgate. Ignorance of Greek and Hebrew aided in establishing the supremacy of this translation. The break with this traditional view came with Reuchlin in the beginning of the 16th century. After he had studied the Hebrew text he noticed that the Latin did not correspond to it. This philological view of Reuchlin was set forth with stronger emphasis by Erasmus. Luther followed Erasmus in the philological details, but assimilated them to demonstrate his own religious ideas. For Luther, faith was the most important requirement for any understanding of Scripture. This was the thought of Augustine. Dr. Schwarz concludes by showing that the controversy between the religious theory of Luther and the humanistic thought of Erasmus is but a continuation of the earlier dispute between Jerome and Augustine.

Taylor C. Smith

Life in Christ. By Theo Preiss. Translated by Harold Knight. Chicago: Alec R. Allenson, Inc., 1954. 104 pages.

The essays in this book have been selected from Preiss' book *La Vie en Christ* which was published in 1952 by Delachaux and Niestle. Before his death Theo Preiss was moving in the direction of giving us a theology of the New Testament whose unity was based on the idea of juridical mysticism. The essays in this book, with the exception of the one on the Last Supper, explain New Testament thought with juridical mysticism as the key to interpretation.

In his study of the Fourth Gospel Preiss states that with all the discussions of this gospel the juridical aspect has been for the most part ignored. He concludes that this gospel "is at once the most juridical and the most mystical that can be imagined" (p. 29). One can not help but admire the author for trying to give a more sane interpretation than set forth by Bousset, Bauer, Bultmann, Schweitzer, Odeberg and others, but he is just as guilty as these in trying to push his idea too far.

The other essays in the book are treatments of Philemon, The Son of Man, The Vision of History in the New Testament, and The Last Supper. The two best subjects discussed are The Last Supper and Philemon. In both of these he has given us some ideas that have heretofore been overlooked.

Taylor C. Smith

La Philosophie et L'Esprit Chretien. By Maurice Blondel. Paris: Presses Universitaires de France, 2 Vols., 1944-46. 717 pages. Fr. 1252.

Philosophische Ansprueche des Christentums. By Maurice Blondel. Wien: Verlag Herold, 1954. 306 pages. Austrian Shilling 94.00.

The learned author of these works died in June 1949. He was one of the most fruitful writers in the field of philosophy in France. For more than 40 years he pondered as a good Catholic thinker about the relation between philosophy and the Christian spirit. In the first volume he tried to "make manifest the double chain of rational initiatives that alternate with the benefits of the divine plan in order to show the superior destiny to which humanity is . . . called" (Pr. XIV). In the second volume he essayed to make clear "the needs, the risks which humanity runs as well as the resources which God has put at its disposal for the sustaining of faith, of vitality and the permanence of the Christian truth both through the testings of this world to the end of time and in eternity" (Ib.). The third volume—here listed in its German translation—had been projected so as to deal with present perspectives, that is, to remind men of today of their immediate task due to their involvement in the interrelation between philosophic reflection and the Christian faith.

The first part of volume I envisages the philosophical enigma of God and the Christian mystery of the Trinity. On the one hand, the notion of the infinite seems the most positive aspect of any science, on the other hand insuperable obstacles rise up as our reason seeks to analyze the idea of the living God, whose perfection finds no analogy in our own experience and whose being our discursive reason seems unable to touch or encompass. Thus, for instance, it is remarkable that outside "the Judaic-Christian tradition, no doctrine has anywhere been elaborated about a real creation" (p. 40). As Blondel points out none of our works, be they material, aesthetic or spiritual, come into being without some antecedent matter or preparation. It is really an abuse to apply the word "creative" to our inventions and discoveries. But apart from the Biblical revelation men hardly are able to conceive and formulate precisely a doctrine of creation. Unless man is willing to go beyond the simple problem of power and causality and press on to the secret intentions of a providence full of grace and love he will always stumble over this doctrine. "The enigma of creation therefore finds its meaning only in a new mystery, that of the destiny of spiritual creatures, bound themselves to all the preparations of the universal order which form the steps of all these ascensions of living spirits" (57).

Blondel also finds an enigma in the fact that human nature has a supernatural destiny. How may our contingent natures appropriate that which is utterly beyond us, the supernatural goodness of Deity, a destiny so utterly at variance seemingly with our present terrestrial

conditions? Does not the very idea of the Godhead imply that God Himself exhausts the supernatural by virtue of His unique, eternal and perfect aseity (62). Yet, viewed against the divine condescension in the Incarnation, God in Christ, the impossible becomes possible. There is communication from heaven to earth, from God to man, because God in his love stoops to our estate in grace and compassion. That our receiving God's gift involves humiliation of our pride, our self-assertion, our will to power, our prowess of reason, our autonomy of liberty, the joy of possession, goes without saying. But if we would buy the precious pearl of the Kingdom, we must be willing to renounce our desires whatever they be. Otherwise God and His will elude us forever. The infinite abyss between God and man is bridged redemptively in Jesus Christ, the Good News, the incarnate Gospel of the grace and love of God.

In Volume 2 Blondel pursues his theme as he discusses the mystery of the resurrection, Christ's ascension, and the mystery of Pentecost. Part 2 and 3 consider the Church, and its mystery and the Catholic sacraments. Part 4 furnishes a discerning discussion of the Sermon on the Mount, while part 5 opens to the vistas of the ultimate consummation of God's redemption in eternity.

The German work under discussion bore originally the French title *Exigences philosophiques du christianisme*. It is an eloquent apology for the synthesizing character of Catholic philosophy and theology. While it is fully recognized that the statements of revelation are not philosophical in essence, Christianity being a historical faith assumes that this faith is intelligible, communicable, otherwise man could not receive it at all. Philosophy may and should scrutinize the contents of the Christian faith so as to discover whether taken as a whole they make sense. Blondel believed that through philosophical reflection the Christian faith by no means suffers violence, but may rather be deepened and enlarged. The difference, therefore, between divine revelation and its recipients, that is, frail, sinful, finite humans, is acknowledged, but such difference does not necessarily mean ultimate separation, for God wills fellowship with his finite creatures. He wills their ultimate bliss.

William A. Mueller

Man's Quest for God. By Abraham Joshua Heschel. New York: Charles Scribner's Sons, 1954. 151 pages. \$3.00.

This is one of the finest books on prayer. Its subtitle is "Studies in Prayer and Symbolism." No one can read this beautiful book without harvesting a rich, inner blessing. Christian or Jew, and the unbeliever as well, may come from the reading of this volume, inwardly chastened, cleansed, and challenged. "God is of no im-

portance unless He is of supreme importance" (Pref., p. XIII). Like the theme of an overture of Beethoven this insight runs through all of Professor Heschel's work. Ponder these words: "There is no human misery more strongly felt than the state of being forsaken by God" (p. 11). A Viennese psychiatrist, also a Jew like Heschel, has recently spoken of the God-hunger of modern man! How true that is! "Common to all men who pray is the certainty that prayer is an act which makes the heart audible to God" (p. 13). Then the query: "Who would pour his most precious hopes into an abyss? . . . Prayer is not a thought that rambles alone in the world, but an event that starts in man and ends in God" (p. 13). Think of this description of prayer: "To pray is to take notice of the wonder, to regain a sense of the mystery that animates all beings, the divine margin in all attainments" (p. 5). "Prayer is the essence of spiritual living. Its spell is present in every spiritual experience" (p. 8). What Heschel has to say about the urgency, the spontaneity, the reality and the joy of prayer rings true to all that the saints have experienced communion with God to be. That our distinguished author, an expert in mysticism, also sounds forth as one of God's prophets to men caught in evil, make-believe, and their despair, endears him to the earnest reader. Moreover, his incisive critique of symbolism is a trumpet call to repentance to all who use symbolism in religion as an escape from the *living God* whom they have lost. Heschel points out that "the Hebrew word that came to denote symbol, *semel*, occurs in the Bible five times, but always in a derogatory sense, denoting an idolatrous object" (p. 120). The world is not a symbol of God, for it is God's creation. The only symbol that the Bible really speaks of is man, every man. For man is made into the image (Tselem) and into the likeness (demuth) of God. Human life is holy, and its holiness is not man's achievement; it is God's gift. (p. 124). Symbols are *substitutes* in so many instances of man's worship. But, Heschel strongly affirms, God's will is no euphemism. Friendly acts do not merely symbolize friendship; the very act of friendship *is* friendship. (p. 131). "No one eats figuratively, no one sleeps symbolically; so why should the pious man be content to worship God symbolically? (p. 131. Heschel pleads for the primacy of literal meaning in Holy Scripture. To love, obey, serve God is not symbolic suggestion, but a holy, literal command to be taken seriously and literally. Heschel goes as far as calling symbolism — a trap! Writes he:

Symbolism is so alluring because it promises to rehabilitate beliefs and rituals that have become meaningless to the mind. Yet, what it accomplishes is to reduce belief to make-believe, observance to ceremony, prophecy to literature, theology to esthetics . . . The quest for symbols is a *trap* for those who seek the truth. Symbols may either distort what is literally true or profane what is ineffably real. They may,

if employed in the inner chamber of the mind, distort our longing for God into mere esthetics . . . When their meaning becomes stale, symbols die. But what is worse, the heart of faith dies of an overdose of symbolism. It is better that symbols die and faith should live. (p. 143)

Romans 9:4-5 rings in my ears as I ponder Heschel's searching treatise on prayer. God has spoken. He is the *living* God who still speaks to man. He that has ears let him hear!

William A. Mueller

Spiritual Life in the New Testament. By G. Ernest Thomas. Westwood, N. J.: Fleming H. Revell Company, 1955. 160 pages. \$2.00.

Author G. Ernest Thomas is Secretary of the Department of Spiritual Life of the General Board of Evangelism of the Methodist Church. Previous books include *How To Live Your Faith* and *Faith Can Master Fear*.

His thesis is that the Christian life involves not only "faith" and "works," but also the third element of devotional practices which join faith and works and supply the strength to perform as a Christian. He rightly insists that these devotional habits are not optional for the Christian, but necessary to his Christian life and work.

To substantiate his thesis he examines the devotional practices of the first century Christians as described in the New Testament finding that their devotional acts were not merely duties to be performed, but essential sources of divine strength. Spiritual power involves both human striving and the bestowal of God's divine gift.

The various chapters deal with church attendance and worship, religion in the home, reading of the Scriptures, prayer, witnessing, giving, serving, work and fellowship as found in the lives of the early Christians. These the early Christians accepted as basic to their religion and diligently observed them all.

The author interprets his findings in the New Testament and relates them to the needs of present day Christians. This close correlation between doctrine and practice is in keeping with the New Testament emphasis on the growth and development of Christians as an essential corollary of evangelism.

The practical implications of this volume for religious education and preaching are frequent and powerful.

The author reflects his Arminian theology, as one might expect, in saying that "Faith can and does die," that people "can so neglect their faith as to lose it entirely."

This reviewer was helped personally by the reading of this book. Most of us need such a spiritual "tonic" at regular intervals.

Allen W. Graves

Blaise Pascal. By Leon Brunschvicg. Paris: Librairie Philosophique J. Vrin, 1953. 248 pages.

Pascal and the Mystical Tradition. By F.T.H. Fletcher. New York: Philosophical Library, 1954. 156 pages. \$4.75.

Here are two interesting studies about one of the profound religious thinkers of all time, Blaise Pascal of seventeenth century fame.

The French philosopher Brunschvicg is noted for his life long interest in Pascal. To him we owe the presently accepted classification of the *Pensees* (Thoughts-Pascal's torso-like Philosophy of Religion and eloquent apologetic for the truth of Christianity). Brunschvicg also edited the Complete Works of Pascal, Hachette, which appeared between 1908-1921 in 14 solid volumes. This eminent scholar has critically investigated every facet of Pascal's thought, and we are beholden to the introduction of Genevieve Lewis for bringing the fruits of his labors to the attention of a wider reading public. The present work deals with the following matters: After a brief introductory statement on the "frightful genius" of Pascal, B. considers the formative years, the remarkable precocity of the young Pascal, his early scientific achievements, his rapport with Montaigne, his early contacts with Jansenism, Pascal's controversies with various personages of his age, and his double conversion. The remainder of this time is devoted to the Pascalian dialogue, his genius in mathematics and the natural sciences, his polemics against the Jesuits, and his religious experience with special reference to his grasp of the world, the experience of sacred history and that of miracle. Chapter V analyzes The Solitude of Pascal. Whatever Christian perfection the soul may attain, so Pascal believed, is to remain unknown to and secret before men.

Fletcher's study concentrates on Pascal's mystical experience of Nov. 23, 1654, an experience of which posterity learned only after his death. Fletcher considers P. to have been a genuine mystic, although he speaks of mystical experience as basically abnormal. But who really can speak with apodictic finality about what is normal and what is not? That Pascal's being was marvelously unified by this experience there can be no doubt. It involved love, joy, peace in Jesus Christ the Lord. Fletcher, however, concludes that "the total mystical tradition undoubtedly contains elements to which there are no counterparts in Pascal's religious life and writings" (142). Thus, glorified poetic vision, a truly paradisaical perception, of the external world, including nature, seems absent in Pascal's mystical experience. But we ask: which mystic ever encompassed all that goes under the name of mysticism? But suffice it to cite our author's beautiful conclusion:

It is clear then, even from his writings, that Pascal was a man upon whom the light had shined. By virtue of a partic-

ular mystical experience, and still more by the saintliness of his life and character, he belongs to the true Christian mystical tradition. That tradition recognizes two kinds of transport in holy contemplation: the one in the intellect, the other in the heart, the one in light, the other in fervour, the one in discernment, the other in devotion (151).

William A. Mueller

The Social Self. By Paul E. Pfuetze, New York: Bookman Associates, 1954. 392 pages. \$4.50.

The author, a professor of philosophy in the University of Georgia, explores in this volume the concept of the social self as that concept found vivid expression in the thought of George Herbert Mead, an American philosopher, and Martin Buber, a Jewish European thinker of world repute. Richard Niebuhr notes in his Foreword to Pfuetze's volume that it is rather remarkable that the idea of the interpersonal nature of our human existence "should have been brought to the attention of modern man mainly by two thinkers who operated in the context of different cultures and worked with very different intellectual tools" (7). Pfuetze in the Introduction reviews the historical background and present tendencies in philosophical anthropology. While thinkers from Plato to Kierkegaard made valuable contributions to human thought, it remained for modern philosophers like Mead and Buber to rediscover "the fact and significance of relations between persons and of the social nature of reality" (32).

The cultural crisis of modern man that has been long in coming cries for a solution. The discovery of a genuine anthropology is imperative. Though Mead made social psychology his starting point and Buber experimented with a lived religion, both men finally emerge, despite continuing differences, with the concept of the social self as all important in the business of sound living. Where Mead and Buber agree is on the possibility of establishing an empirical and anthropological foundation for man as essentially a "socius." Man is man only in relation to his fellow-men, to others. Self and society are twin-born as Pfuetze has put it. "The self is a being-in-community" (350). All reality is socially structured, hence atomic individualism is out. Where the two men differ is in "motivation, methodology, temperament, and metaphysical presuppositions (352). While Buber speaks from the vantage point of religious faith, existential decision, intuitive apprehension, Mead, employing a strictly genetic method, derives mind and self from the bio-social process. Mead is wedded to scientific method, hence fails to see man involved in anything but our present social milieu, wherefore he foreshortens man's destiny due to his naturalistic frame of thinking. Buber, on the other hand, is un-

equivocally a theist, even though he too tends to disavow interest in metaphysics.

It is difficult to see how such divergent thinkers can ever be made to agree in view of utterly contradictory presuppositions. Pfuetze is aware of this dilemma, for he believes that "Buber's theocentric personalism provides a firmer ground for an ultimate optimism concerning the end of human destiny" (355).

William A. Mueller

Dialectic. A Way Into and Within Philosophy. By Gustav E. Mueller. New York: Bookman Associates, 1953. 234 pages. \$4.00.

The versatile professor of the University of Oklahoma presents in this work the distilled fruit of years of teaching philosophy in the classroom. Chapter 1 deals with provisional definition. It runs to one page, no more! But it is full of matter, for it defines with precise sharpness the meaning of "dialectic," i.e., the dialogue of Yes and No, the meaning of rational discourse which implies a unity of opposites. Chapter 2 finds the Philosopher right on the stage of life. Though there are men afflicted with philosophobia, every man is potentially and actually a philosopher. Why? Because all men ask disturbing questions. "Philosophical accounts of reality are fragments of human confessions, which also concern you and me. They remain appealing as documents of a purposive life focused in them" (22). Philosophical thinking is existential thinking. It involves the whole of man and of reality. The problematic of philosophic existence is seen in man's awareness of his limitations and his attempt to transcend them. "Living philosophy is an elementary human interest in the totality of our existence in the world" (27). Chapter 3 succinctly describes and elucidates *The Essential Realms of Experience and Metaphysics*, that is, the world of immediate experience, the inferred world of sciences, the subjective existence, the world of common objective values, the world of ideal artistic symbols, and the world of God. Man, if he be true to his existence, has part in all these realms. To unify these various aspects is indeed the art of life. While philosophy is logical, religion moves in the realm of the supra-logical. The one is way up to the problem of absolute being, the other the way down from God to man. Chapter 4—*Philosophy Defines Itself*—is, in nuce, a history of philosophy. The latter shows that "dialectic is . . . the logic of philosophical growth" (51). In fact, "dialectic is the *origin*, the method or *logic*, and the *aim* as well as the ultimate *ground* of philosophy (54). In chapter 5 the importance of language in and for philosophy is stressed. Its dialectical polarity implies "the unity of universal meanings and particular signs" (61). Strip language of its metaphorical powers as the logical positivists demand,

and you produce something that is a disgust to the poet and scandal to the prophet (64).

Part II deals with Six Essential Realms, namely Soul and Body, Science and Scientism, Existence and Existentialism, Ethics, The Innocent Spectacle and finally Religion. Part III is a summary entitled MAN.

William A. Mueller

The Young Church In Action, a translation of The Acts of the Apostles. By J. B. Phillips. New York: The MacMillan Company, 1955. 103 pages. \$2.50.

J. B. Phillips has now completed another unit in his very popular service to readers of the New Testament with this new translation of the Book of Acts. Doubtless he will soon complete the series with a translation of Revelation. His earlier translations of the Epistles (*Letters To Young Churches*) and of the Gospels have been widely acclaimed, and, what is much more important, widely read.

Expressed in the language of today, this translation of Acts effectively transmits some of the vivid, dynamic flavor of early Christianity. It helps the reader to realize he is dealing with historical reality rather than just so much "reading matter."

Although some of us would take issue with Phillip's insistence in the "Translator's Preface" that Luke knows nothing of man's depravity, and that Luke is "plainly unaware" of the significance of "*ekklesia*" as referring to "a called-out people" who were conscious of being such, we can certainly join in his plea that skeptics and critics of Christianity read the New Testament before rejecting Christianity. "The plain fact is not that men have given the New Testament their serious attention and found it spurious, but that they have never given it their serious attention at all," Phillips observes.

Such translations as we have here should certainly encourage that wider reading of the New Testament, and such reading will help us regain the dynamic power known by the early Christians.

Allen W. Graves

Growing Into Faith. By Kendrick Strong. Philadelphia: The Christian Education Press, 1955. 126 pages. \$2.50.

Kendrick Strong, Congregational minister, has given the general reader a stimulating volume in this little book. For him Christianity is evidenced in action, faith is not merely ideas or beliefs, but those ideas in action in achieving God's will.

The first eight brief chapters present the content of the Christian faith, some Christian convictions that help us mature in faith. The

author then turns to the question, how do we grow in faith? He gives four answers—"By studying diligently, walking humbly, wrestling valiantly and resting buoyantly." The final four chapters present the consequences of a growing faith—i.e., "happiness enriched, fear changed into courage, despair transmuted to hope, dying turned into eternal living."

Author Strong moves in the American tradition of "activism." Christianity to be genuine will be expressed in action.

Yet just as physical growth requires food and rest so spiritual life grows by diligent study and sincere worship. Such a growing life will act courageously in the spirit of Christ.

This book would be helpful for all new Christians who desire to take seriously their new life in Christ.

Allen W. Graves

With Him in Glory. By Clydrow J. Durbney. New York: Vantage Press, 1955. 91 pages. \$2.75.

The author seeks in this brief book to answer the question: "What is the chief function of the parish minister for effective evangelism in the modern Christian church?" He gives three answers: (1) the minister must interpret the primary function of the Christian church; (2) the minister must organize the congregation to spread the gospel throughout the community and the world; (3) the minister must promote an extensive program for the integration of new members and the rediscovery of inactive members of the parish. Each of these "musts" is elaborated briefly and practically. While there are not many or startling new ideas, those suggested are soundly based in scripture and experience. The most thought-provoking section deals with the integration and continuous program of training for the convert; and the rediscovery and integration of inactive members. A plan is presented for the training of workers to deal with the vast and growing multitude of nominal church members through personal visitation and counseling. The book is worth the price for this section alone, with its detailed help to the pastor in setting up and carrying through a program of membership conservation.

G. S. Dobbins

The Scripture Doctrine of the Church. By D. Douglas Bannerman. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1955. 590 pages. \$5.00.

This is a reprint of the original 1887 edition, printed in Edinburgh. Long out of print, it is reproduced on the ground that it has continued to be in demand by church historians and others because of its thor-

ough and exhaustive treatment of the church in both Old and New Testaments. The lengthy and often tedious discussions represent the "covenant theology" of nineteenth century Presbyterianism. "The church" is found to have had its beginning with the covenant made with Abraham, its continuance from the time of Abraham to the Exile, its refinement from the time of the Exile to the coming of Christ, its fulfillment in Jesus Christ, its Hebrew development and character in the early apostolic period, its expansion as the Gentile Christian church.

While this approach to the meaning and the purpose of the church has been largely outmoded in the modern concept of the church as a dynamic fellowship, there are still values to be obtained from this older type of study. One obvious value is that of seeing the church as rooted in the Old Testament rather than as an institution that suddenly sprang forth as the original creation of Jesus. A second value is the recognition of the church as being of necessity more than a local congregation. A third value comes from the minute study of a multitude of Scriptures which would ordinarily be overlooked as having reference to the church yet which, even though indirectly, throw light on this most misunderstood institution of Christianity. There is a vast deal of information of doubtful value for the modern minister in a hurry, a considerable amount of which even to the minister of leisure would seem irrelevant. For the purpose for which it was written, the book remains the most exhaustive study of the doctrine of the church.

G. S. Dobbins

Instruction in the Baptist Faith: **What Do Baptists Believe?** By William Steuart McBurnie. San Antonio, Texas: The Naylor Company, 1955. 115 pages. \$2.50.

Here are ten lessons intended primarily for use in the "new members class" which has become popular in many Southern Baptist churches. The author is pastor of Trinity Baptist Church, San Antonio, Texas. He developed the materials for his own use in a church that has become notable for its "concept of the church as a spiritual community." The book is distinguished from similar guides for the instruction of new members in that it deals almost exclusively with the generally accepted doctrinal beliefs of Southern Baptists, with little concern for church organization, methods, polity, practice. The reader has the feeling that at times the author has somewhat overstated the "beliefs wherein Baptists differ from other Christians." Yet a good case is made for Baptist distinctives, which are clearly and positively stated. Pastors conducting classes for new members will find in this book much that is informing and helpful.

G. S. Dobbins

The Brotherhood Guidebook. By George W. Schroeder. Nashville, Tennessee: Broadman Press, 1955. 175 pages. \$.75.

This is a revision of the fairly recent *Guidebook* prepared by the Executive Secretary of the Brotherhood Commission of the Southern Baptist Convention. It contains a brief history of the Brotherhood movement, a statement of the purposes of the Brotherhood, a description of the Brotherhood in action, and detailed guidance for the officers and committees of the organization. The movement to mobilize men in the service of their churches and the denomination has gone forward with rapidity and strength within the past five years. The use of this *Guidebook* will do much to keep the organization sound in principle and practice. Many of the previous pitfalls in the way of organized church work for men have been avoided and ways of working described that are practical and constructive.

G. S. Dobbins

The Effective City Church. By Murray H. Leiffer. New York: The Abingdon Press, 1955. 225 pages. \$3.50.

This is a revised edition of the previous volume which appeared in 1949. The first edition was at once recognized as an authoritative answer to the question as to how the church can build its program to meet the problems of city living. The author, an authority on urban sociology, holds that the future of Protestantism in the United States depends largely on what happens to the church in urban communities. The purpose of the book is "to acquaint the reader with the patterns of city growth, the influences of urbanization on people and the church, and methods by which the church may develop its program effectively to reach people in different types of city communities." In the revision Dr. Leiffer has noted the statistics, trends, and developments as revealed by the 1950 census and his own recent study.

G. S. Dobbins

The Church in Our Town. By Rockwell C. Smith. Nashville: The Abingdon Press, 1955. 205 pages. \$2.50.

This volume is a revised edition of an excellent work on the program of the rural church. With the rapid urbanization of all America and the rapidly changing patterns of rural life this new edition brings this standard treatment of rural church life up-to-date.

Every pastor of a rural or village church or those seeking to minister to rural people will profit by a careful study of this very helpful and quite readable book.

The author writes out of his experience since 1940 as a professor of rural church administration at Garrett Biblical Institute, as a

Methodist pastor in rural churches and his continuing research and study in this field.

The author's primary interest is sociological. He treats in turn the various factors affecting rural church life such as soil conservation, farm ownership, organizations of farmers, education and welfare.

Allen W. Graves

Supervision for Better Schools. By Kimball Wiles. New York: Prentice-Hall, Incorporated, 1955. Second Edition. 399 pages.

The concept of supervision (in schools, in industry, and we hope in churches) is changing. Just after the turn of the century supervision was conceived as checking up on what was being done, telling what ought to be done, and then seeing if it was done properly.

The emphasis today is on the "democratic process" in supervision. This is, of course, opposed to the old authoritarian approach. But it also avoids the other extreme of the *laissez-faire* approach in which each individual is left free to do as he pleases in the attempt to avoid "imposition." This democratic process in supervision recognizes the value and worth of each participant in the total enterprise and seeks to lead each to have a responsible part in the creative effort to set goals and devise means for achieving these goals.

The book is divided into four major areas: Supervision as Skill in Leadership, Supervision as Skill in Human Relations, Supervision as Skill in Group Process, and Supervision as Skill in Evaluation. Several chapters are devoted to each of these major areas.

The question may be asked, how does such a book have relevance to the pastor, the minister of education, the Sunday School superintendent, the Training Union director, and others who have leadership responsibility in the churches. The answer is, it has relevance in many ways. In a very real sense these leaders are supervisors of the work they lead. What approach does the pastor take in his staff meeting? In the deacon's meeting? Is the approach authoritarian or is it a creative experience where there is a mutual sharing and stimulation so that each member of the group is lead to contribute his maximum? As the minister of education leads his teachers and officers is the factor of human relations and group processes adequately taken into account, or does he "tell" them what to do? The whole leadership of the church will find this book to be of value

Findley B. Edge

Teaching for Better Schools. By Kimball Wiles. New York: Prentice-Hall, Incorporated, 1952. 397 pages.

Unfortunately in recent years no serious work has been published in the field of religious education relative to ways of teaching. For this reason it has been necessary for us to go to the field of public

education for source material and translate the insights gained there into usable principles for the teaching of religion.

This book will prove highly valuable for such purposes. The basic thesis of the author is that teaching is "working with boys and girls on tasks the pupil and teachers agree are important." Several important matters are implied in this view. First, teaching is not considered as seeking to expose pupils to a body of pre-arranged content nor to lead them to learn material which has little or no meaning to the learner. The author emphasizes that the purposes of the learner are fundamental to learning and thus to good teaching. This does not mean that the teacher abdicates his position of responsibility and "merely follows pupil interest." Rather, teacher and learners are responsible human beings and together they must work at the task of setting meaningful purposes.

Growing out of this view is an emphasis on human relations and group relations in the class. The good teacher is not only aware of these relationships, but seeks to build these relations in such a way that self-directing individuals and groups may democratically achieve their stated purposes.

The book is well written and carefully illustrated. However, it would probably be necessary for one to have some background in the area of teaching in order to be able to understand the principles herein suggested and translate them to the area of teaching religion.

Findley B. Edge

Tarbell's Teachers' Guide—1956. Edited by Frank S. Mead. Westwood, N. J.: Fleming H. Revell Company, 1955. 432 pages. \$2.00.

This annual volume measures up to the high quality this standard work usually manifests.

Just how much of the material is written by Editor Frank S. Mead is not indicated, but the "Notes On The Printed Text" in each lesson are in the vivid, dynamic, readable style that is characteristic of his several books.

The typical treatment of a week's lesson includes the printing of the lesson passage from the Bible; a memory selection (one verse); suggested "Home Daily Bible Readings"; a two to four point lesson outline; two pages of "Notes On The Printed Text," developing the lesson outline more topically than exegetically; and a brief section of "Suggestions to Teachers."

Then follows special material, largely illustrative, selected from various sources, for young people and adults and a similar section for Intermediates and Seniors, each of which is concluded by "Questions For Pupils On The Next Lesson."

The final section in each lesson is a listing of appropriate visual aids to be used in connection with the lesson, suggesting films, film strips and slides.

Both teachers and pupils will find this lesson commentary a helpful addition to their regular lesson materials.

Allen W. Graves

Glaube und Geschichte in der Theologie Luthers. By Hans W. Krumwiede. Goettingen: Vandenhoeck & Ruprecht, 1952. 120 pages. DM 8.00.

Krumwiede, a historian, explores once again the problematic of faith and history in Luther's theology. Many eminent writers—Brandenburg, v. Campenhausen, Erich Seeberg, Troeltsch and Hans Lilje—have written on this complex subject. Our author approaches the problem in terms of the origin of historical thinking in Germany. In the first part of his study he confronts the basic structure of Luther's theology and its bearing on civil government, law and gospel, God's rule both temporal and spiritual, and the church. Part 2 deals with the Reformer's interpretation of historical existence. The latter is to Luther always lived and experienced in the dimensions of a God-wrought faith in Christ. The ups and downs of history are in God's hand. Luther speaks of history as God's play, *Gottes Spiel*. Yet men, rulers and people, are held fully responsible and must be active, for they are humans and not puppets. Luther is neither idealist nor materialist in his view of history, but rather a realist. His decisive contribution to the understanding of history, according to K., lies in this: historical reality and existence has been deprived of its sacred character (*Entheiligung*) and the idea of historical individuality has become a genuine possibility. Man as such cannot pierce the dark veil of history. His eyes need to be opened to the divine perspectives of history by God's Spirit. But even to the man of faith there remain mysteries upon mysteries in historical becoming. But Luther's view of history, freed from illusions, paved the way for the solid research of modern historiography, even though the latter often lost the ground of faith which was so characteristic of the Wittenberg Reformer. —A selective bibliography of predominantly German titles and authors is appended to this dissertation.

William A. Mueller

Die Taufe beim Jungen Luther. By Werner Jetter. Tuebingen: J.C.B. Mohr (Paul Siebeck), 1954. 372 pages. DM 38.20.

The author, a member of the philosophy department of Tuebingen University, presents a learned discussion of a highly mooted issue, i.e., young Luther's view of baptism. In view of the scant ref-

erences to baptism in Luther's earlier in contrast to his later works the question is pertinent as to whether or not the Reformer's evangelical experience took place apart from sacramental views. Had an earlier mysticism (Tauler) influenced Luther against the old sacramental system of the Roman Church? Yet, Jetter affirms, Luther prior to his evangelical experience took the sacrament of penance quite seriously. But our author also asks: Was not Luther's entrance into the Augustinian order an unconscious affirmation that the traditional sacramental system of Rome was inadequate for the assurance of salvation (128)? One thing is sure: Luther, after his experience of God's grace in Christ in the Tower, strongly stressed the inescapable connection between the Word and the sacrament and the priority of a living faith over all cultic, liturgical and ceremonial rites. Again, Luther found later no scriptural warrant for the sacrament of penance. Why did he not go further and seek a truly scriptural warrant for infant baptism? That evidently is not to be found in the New Testament. To consider infant baptism to be the continuance of OT circumcision is specious exegesis. In one thing Luther was at least consistent, since he held that unless we may posit a latent faith in infants Christendom should cease to baptize infants.—The author's critical evaluation of Augustine, Peter Lombard, Thomas Aquinas and Gabriel Biel and their views on baptism is a valuable contribution to the illumination of his specific concern.

William A. Mueller

The Empty Room. By Vincent A. McCrossen. New York: Philosophical Library, 1955. 156 pages. \$2.75.

The author, a professor of literature at Boston College, writes with feverish passion and in an arresting style on the Empty Room, the room reserved for meditation, at the United Nations headquarters in New York City. The dream of a united world is good and commendable. But why leave God out? Why have our Western and Eastern statesmen capitulated to atheist communism by ignoring God in their deliberations? Why this farce of an empty room, without altar or any other symbol of worship? The whole book is an indictment of what the author calls Capitalist-Protestant-liberal-Masonic-Communist betrayal of the crown rights of the Redeemer Jesus Christ, his Mother *Maria immaculata* and the Roman Church. The Empty Room at the UN ought to become a place of prayer. "I want the Holy Sacrifice of the Mass offered daily within the halls of the nations" (p. 31). The author wants that more than anything else in the world. Sarcastically he speaks of the fountain head of all our modern troubles, the Reformers. Protestant churches are "purely human churches" (p.44), Luther was a neurotic, Calvin a dictator, and Anglo-Saxons have been predatory empire builders, whereas the noble Spaniards despite their robberies in the New World brought Holy

Mother Church to the aborigines. Yet, despite our misgivings concerning some parts of this book, the author's earnestness and passion are to be commended. Some passages ring with lyric beauty, others contain startling definitions that stick in the mind with hooks of steel. "The bourgeois—a compromise between a gentleman and a serf without the honesty or forthrightness of either (p.34)." But let the reader judge for himself as he ponders the message of this book.

William A. Mueller

The Care of all the Churches. By Lewis Bliss Whittemore. Greenwich, Connecticut: The Seabury Press, 1955. 139 pages. \$3.00.

This book by a retired Episcopal Bishop is designed to be a practical handbook for newly elected bishops. The subtitle indicates its scope, "The background, work and opportunity of the American Episcopate."

In pursuit of his purpose he gives attention to the relation of the bishop to church law, to other clergy, and to the laity. He considers the work of the bishop as leader, scholar and in his cooperative relations with other bishops in the House of Bishops. He feels that this latter group "has never quite come to itself or realized its essential powers."

His description of the "killing" burden of engagements and responsibilities resting upon the bishop will find understanding in the weary hearts of many denominational leaders of every faith.

The good advice he offers as a remedy would be strengthened by the outlining of more specific administrative procedures.

This reviewer found the reading of this book an interesting way of making a study of modern church polity and practice in the Episcopal church.

Allen W. Graves

Better Leaders For Your Church. By Weldon Crossland. Nashville: The Abingdon Press, 1955. 125 pages. \$2.00.

The popular Methodist author of several "how to" books in the field of church activities has produced in this book another helpful volume. Most pastors and educational workers confronted by the constant problem of finding, training, and directing the work of the leaders of their churches will welcome this book either as a check list to evaluate their own methods or as a guide in establishing new patterns.

Each of the ten brief chapters is followed by a list of "Questions For Discussion," designed to make the book even more usable as a text for group study by all the church leaders or in conventions and summer assemblies.

Although some of the suggestions are not applicable to all churches, they are generally practical, specific and clear and obviously sound.

Churches experiencing difficulty with some "problem officials" will welcome the chapter on how to deal with such individuals.

Those who work with or on a church "staff" will appreciate the wisdom of his very helpful suggestions on the operation of the church staff.

Allen W. Graves

Raising Money For Church Building Projects. By Arthur W. Lumley. Nashville: The Abingdon Press, 1954. 123 pages. \$2.00.

With the tremendous building activity among churches there has been a growing tendency to turn to professional fund raising organizations to direct building fund campaigns. Generally churches following this procedure have been quite pleased with the results.

Many churches, particularly the smaller churches, who may feel that they cannot afford the minimum fees of such firms, will find in this handbook an excellent guide for conducting their own fund raising campaign.

The chief value of the professional fund raiser has been his expert knowledge of proven plans. Here such plans are explained clearly so that the pastor and his laymen within the church can know exactly what steps to take to insure a successful campaign. The author properly emphasizes the importance of prayerful, sacrificial dedication on the part of the church members.

The plans outlined here follow the general pattern used by the most successful professional firms. However, one should not assume that the mere reading of this book will make one an expert in this field where many diverse and thorny problems can arise. There is still no substitute for experience. Having a persistent, confident and informed leader means much to the success of the campaign.

In addition to giving very helpful suggestions concerning building fund campaigns many church leaders will find here practical ideas for promoting and subscribing the regular annual church budgets.

Allen W. Graves

The Freedom of Doubt. By E. A. Preyre. London: Harvill Press, 1953. 229 pages. 18/— shillings.

The original French title of this work was *A l'extreme du scepticisme*. A radical natural sceptic speaks up and one does not quite know why. Since this volume offers no connected text but only loosely joined jottings from a wide variety of sources it is difficult to

appraise it. The brief introductory essay throws light however on the author's pilgrimage, since at the age of 14 the great influenza of 1918 started him on the road to serious thinking and made him pass through various stages of belief and unbelief, from firm avowal of Christianity to an exuberant belief in science, then a shaking of the foundations through the study of William James, Henri Poincare, Bergson, Kant until at 16 he finally landed in the arms of the suave and sophisticated Montaigne, sceptic par excellence. To say the least, even though the importance of adolescent development be readily admitted, to fix one's philosophy at that precarious juncture is more than questionable. Nevertheless, our author has roamed far and wide, for he has rapport with both Laotse and Pascal, with Tertullian and St. John of the Cross, with Sankara and Walt Whitman, with Job and Kierkegaard, with St. Matthew and St. Paul. "What do we know?" is indeed a burning, vexing question! But scepticism, however suave, is hardly the answer.

William A. Mueller

At The Lord's Table. By Cosslett Quin. London: Lutterworth Press, 1954. 228 pages. 18s.

This book is a theological and devotional commentary on the Holy Communion Service according to the Anglican Rite of 1662. The author takes as his point of departure the definition of the Eucharistic presence in the Irish Articles of 1615. He quotes this as a minimum definition and from this moves on to a final definition or suggestion by F. D. Maurice. In using the suggestion by Maurice the author does not do so to bar further progress on a definition but only as an indication of the direction in which the Anglican Church has moved and still seems to be moving.

The suggestion of Maurice which he accepts is with respect to the Eucharistic presence. Maurice said we enter into fellowship with Christ as He is, ascended at the right hand of God, in a body of glory and not of humiliation." Mr. Quin makes a thorough study of the Holy Communion Service in twenty-six sections.

Taylor C. Smith

The Speaker's Treasury For Sunday School Teachers. By Herbert V. Prochnow. Boston: W. A. Wilde Company, 1955. 175 pages. \$2.50.

H. V. Prochnow is a dedicated Christian layman, who uses his considerable talent in Christian service as well as in business.

Among his previous books is *The Public Speaker's Treasure Chest* which does for the general reader what this book does for the Christian worker.

Department superintendents, pastors and other Christian leaders will profit by this book as much as Sunday school teachers.

In the first six pages he tells how to prepare a talk or lead a discussion. Then follow five other chapters containing unusual stories, illustrations, selections from sermons, epigrams, witticisms, quotations from literature and the Bible. A final chapter contains several brief prayers.

Its chief value for many readers will be in its collection of stories and illustrations.

Allen W. Graves

So Send I You. By Ruth Isabel Seabury. Philadelphia: The Christian Education Press, 1955. 111 pages. Cloth \$1.50; paper \$1.25.

This mission study book, prepared on an interdenominational level, deals with the whole program of the Christian world mission—its basic motivation, its method of operation, its scope and its goals.

Most of the author's illustrations are drawn from her travels throughout the world visiting Christian leaders at work in many lands.

It will be helpful for those who desire to become acquainted with what various other denominations and the World Council of Churches are doing in the world mission task.

The author looks toward the fruition of the ecumenical movement in the coming of the time when missionaries will be sent out, not by various denominations, but by "a united board to a united work in a united church."

Allen W. Graves

The Christian Case for Abstinence. By 20 clergymen. New York: Association Press, 1955. 193 pages. \$3.00.

This is a collection of 20 sermons by as many different ministers presenting from various viewpoints the evils of alcoholic beverages and the reasons for total abstinence from their use.

In the battle against liquor and those who promote its use, Christians need every useful and proper tool they can find. This book will provide a wealth of illustrations, new facts and powerful logic in dealing with the liquor question. Also one will find presented the Christian's alternative to intemperance as, for example, in the sermon on the text from Ephesians 5:18, "Be not drunk with wine, . . . but be filled with the spirit."

Other messages deal with the relation of drinking to the mounting tide of highway accidents, with the false claims of liquor advertising, and with moral, physical and ethical reasons for abstinence.

Allen W. Graves

Church in the Roman Empire. By William M. Ramsay. Grand Rapids: Baker Book House, 1954. 510 pages. \$4.20.

In May 1892 Ramsay delivered a series of six lectures at Mansfield College, Oxford and this book is, with minor additions and revisions, the published form of those lectures. Since the book proved to be of such great value to scholars, it went through five editions and now has been reprinted by The Co-operative Reprint Library.

Even though it has been sixty-three years since the lectures were given, this work still remains a reliable authority for showing the position of the Church in the Roman Empire during the first two centuries.

T. C. Smith

Robert Estienne, Royal Printer. By Elizabeth Armstrong. Cambridge: At the University Press, 1954. 309 pages. \$10.00.

Those who have studied textual criticism of the New Testament are well acquainted with Stephanus. Mrs. Armstrong, a fellow of Somerville College, Oxford by diligent research has given us something that might have otherwise been overlooked. She has given me a wealth of material that I can use with lectures on Robert Estienne which I would have been unable to secure from any other book.

Robert Estienne is usually known for his ability as a printer, but Mrs. Armstrong shows that he was as well qualified as a classical and Biblical scholar.

T. C. Smith

BOOKS RECEIVED

The Sacred Tenth. By Henry Lansdall. Grand Rapids: Baker Book House, 1955. \$7.00. 637 pages.

An Exposition of Hebrews. By Arthur W. Pink. Grand Rapids: Baker Book House, 1954. Vol. I, 504 pages; Vol. II, 414 pages; Vol. III, 405 pages. 3 Volumes. \$17.95.

Lectures on Hebrews. By Joseph A. Seiss. Grand Rapids: Baker Book House, 1954. 408 pages. \$3.40.

If You Marry Outside Your Faith. By James A. Pike. New York: Harper & Bros., 1954. 191 pages. \$2.50.

Both Banks of the River. By Argye M. Briggs. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1954. 333 pages. \$3.00.

Expository Outlines on the Whole Bible. By Charles Simeon. Vol. 12 Mark-Luke XVI, 568 pages; Vol. 13, Luke XVII-John XII, 575 pages. Grand Rapids: Zondervon Pub. House. \$3.95 for each volume.

How Long the Night. By Claribel F. Dick. Philadelphia: The Judson Press, 1955. 117 pages. \$2.00.

When Jesus Cried. By Thora Hinshaw Seaton. New York: Philosophical Library, 1955. 185 pages. \$3.00.

Word Studies. Ephesians and Colossians in the Greek New Testament. By Kenneth S. Wuest. Grand Rapids, Michigan: Eerdmans, 1953. 251 pages. \$2.50.

Remarks. By I. T. Marks. Privately published. 96 pages. \$1.00.

Five Ancient Sins. By Lee Roberson. Wheaton, Illinois: Sword of the Lord Publishers. 74 pages. \$1.25.

The Genius of the Gospels. By Merrill C. Tenney. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1951. 124 pages. \$2.00.

Ephesians An Exposition. By Louis T. Talbot. Wheaton, Illinois: Van Kampen Press, 1937. 172 pages. \$2.00.

Addresses on Romans. By Louis T. Talbot. Wheaton, Illinois: Van Kampen Press, 1937. 172 pages. \$2.00.

Addresses on Romans. By Louis T. Talbot. Wheaton, Illinois: Van Kampen Press, 1936. 237 pages. \$2.50.

Alice in Bibleland. By George Wills. New York: Philosophical Library, 1953. 54 pages. \$2.75.

The Prayer the Lord Did Not Pray. By J. Vernon McGee. Wheaton, Illinois: Van Kampen Press, 1953. 95 pages. \$1.50.

The Faith of Experience. By N. A. Woychuk. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1953. 92 pages. \$1.50.

Keys to Christian Living. By Luella Knott. Boston: W. A. Wilde Company, 1951. 248 pages. \$2.50.

Educators Guide to Free Films. Fifteenth annual edition, 1955. Educators Progress Service, Randolph, Wisconsin.

Evangelism in the Sunday School. By Kenneth L. Cober. Philadelphia: The Judson Press, 1955. 95 pages. \$.50.

Student's Workbook, Measurement and Evaluation for the Elementary School Teacher. Prepared by J. L. Torgerson, G. S. Adams, and E. R. Wood. New York: The Dryden Press, 1955. \$2.00.

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